THE PRIEST

Vol. V JUNE, 1949 No. 6

Currente Calamo 403
379 Against God (II) 415
The First Bishop of the West 422
Ex Ore Infantium 430
Ad Altare Examen 433
Mothers Rule The World 442
Smith vs. Dallman 446
Code and Cult 449
N. O. D. L. Notes 451
Sermon Suggestions 453
Book Reviews 461
Correspondence 472

Copyright, Our Sunday Visitor, Inc., Huntington, Indiana, 1949

From cover to cover

Entertaining • Educational • Inspiring

for all members
of the family

THE *Family Digest*

Profit by church door sales!

Reader interest and enjoyment are tops in this modern product of the Catholic press. Always timely, interesting, informative and thoroughly enjoyable. Help promote good reading among your parishioners by suggesting that one of your parish groups sell the Family Digest at your church door one Sunday each month.

COST		PROFIT	
10 Copies	10c ea.	10c	per copy
11 to 25 copies	9c ea.	11c	per copy
26 to 50 copies	8½c ea.	11½c	per copy
51 to 100 copies	8c ea.	12c	per copy
100 or more	7½c ea.	12½c	per copy

Your Own
PARISH
BULLETIN

may be printed and bound in the Family Digest as an insert. Write for full information and attractive prices.

The fastest growing family magazine in America

THE FAMILY DIGEST

Huntington, Indiana

HERE'S WHAT I'VE BEEN LOOKING FOR . . .

DIGNITY
and good taste in
CLERICAL CLOTHES

Hand tailored,
Ready Made,
Men's and Young Men's
Suits for Streetwear

SUITS . year round weight . **52.50 & 58.50**

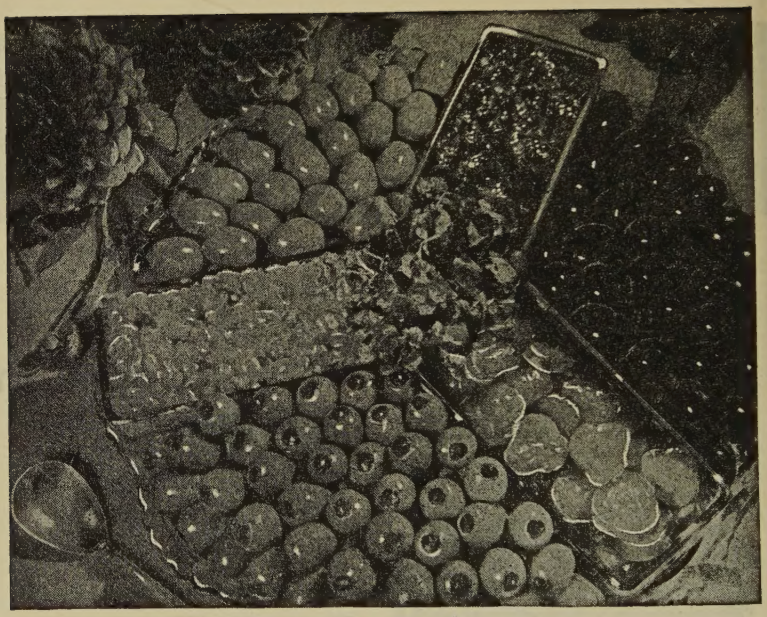
SUITS . Summer tropical . . **37.50 & 49.75**

also . . . hats . . . Shoes and furnishings

WRITE FOR ILLUSTRATED FOLDER

EILERMAN'S

PIKE and MADISON AVES. COVINGTON, KENTUCKY



Good Food for Pleased Guests

Sexton
Quality Foods

Pleasure...

You get the full benefit of specialization in Sexton pickles, olives, and relishes. Serving the nation, we comb the world for the finest to assure your guest pleasure. Picked, processed, and packed exclusively for your table, in our Sunshine Kitchens, they *look* good and *are* good. Your discriminating diner-out recognizes and responds to their superior quality and piquancy and pays honor to your service.

JOHN SEXTON & CO., 1949

Currente Calamo

'Look' Does It Again

WE have mentioned **Look** Magazine several times of late but always for the same reason—some publicity favorable to the Church. It is a matter of policy with us to call attention to such things; so far as we can, to praise the good as well as damn the bad.

This time, congratulations to **Look** for running in its May Tenth issue a long and moving article by His Eminence Cardinal Spellman, "The Pope's War on Communism." The Commies have good reason to fear the Pope who will fight them as he fought Hitler and every other form of tyranny which seeks to overthrow morality and truth. The Church, in the words of Pius XII, quoted by His Eminence, guards "the legitimate rights and just liberties of the people."

"What has happened to free men," asks Cardinal Spellman, "that they can so soon be unmindful of the sacrifices made by Cardinal Mindszenty, Archbishop Stepinac, Bishop Ordass, and countless hosts of other innocents?" The query is timely. So much the world forgets, that should be indelibly graven on its mind and heart. It was, de facto, largely through the intervention of Cardinal Spellman that so great a popular furor was raised at least for a while against their oppressors. This strong and cogent article, which will reach an estimated seventeen and a half million readers, is important beyond estimation.

A $100 AIR CONDITIONING UNIT

which is easily installed, will provide comfort for the average

CHURCH OR HOME

SUMMER AND WINTER

IT SHOULD INCREASE CHURCH

Summer Attendance 100% plus
Winter Attendance 35% plus
Offerings 40% plus
Service Effectiveness 55% plus

For complete treatise on Air Conditioning for Churches or Homes, mail name and address with $1.00 in currency, at my risk, if you obtain a 1c P.O. receipt for your letter, to

H. J. JOHNSON
AIR CONDITIONING CONSULTANT
P.O. Lock Drawer 1044 Omaha 1, Nebr.

Name _____
Address _____
City _____
State _____

Check which—Church ( ) Home ( )
If both, include $2.00, please

A Note on Belloc

IN reply to a number of questions we are happy to add that Belloc's two books, reviewed in the May issue, may both be had from American publishers: Sheed and Ward offers **The Restoration of Property**; Macmillan, **The Servile State.**

With the Catholic Press

WELCOME, a hearty welcome, to a newcomer in the field of Catholic journalism. **Cross and Crown,** it's entitled; published by Herder, for the Dominican Fathers of the Province of St. Albert the Great (Chicago, to you); edited by John L. Callahan, O.P.; with the celebrated Walter Farrell, of "Summa" fame, on the staff.

Herder Book Company has been one of our most assiduous promoters of literature on the spiritual life, as you know; and has produced a great number of outstanding works either in the original or in translation. We might single out just now Garrigou-Lagrange's **The Three Ages of the Interior Life,** since the second and concluding volume is reviewed extensively in this first issue.

Cross and Crown takes its name in a sense from the distinctively Thomistic thesis Garrigou-Lagrange has been foremost in defending: that "infused contemplation is the normal and fully-to-be-expected flowering in this life of the divine life and activity in man" (the words are the reviewer's); or that "the contemplation of revealed mysteries, a contemplation proceeding from living faith illumined by the gifts of knowledge, under-

THE PRIEST **JUNE, 1949** **VOL. 5, NO. 6**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

To members of Catholic clergy, and religious, $3.00 per year, $5.00 for two years. To seminarians in U. S. A., $1.50 per year. Canadian and Foreign, $4.00 per year, $7.00 for two years. To seminarians in Canada and foreign countries, $2.00 per year.

Business and Editorial Staff:

Our Sunday Visitor, Inc. ---------- Publisher
F. A. Fink ---------- Business Manager
Martin E. Greven ---------- Advertising Manager
Rev. G. J. Gustafson, S.S., M.A., Ph.D.
Rev. Richard Ginder, MA., S.T.L., F.A.G.O. ---------- Editors
Rt. Rev W L. Newton, M.A., S.S.D.
Rt. Rev. Michael Andrew Chapman
Very Rev. W. P. Barr, C.M., S.T.D., Ph.D.
Very Rev. Ignatius Smith, O.P., S.T.Lr., Ph.D.
Rev. Patrick J. Lydon, D.D.
Rev. John F. Cronin, S.S., Ph.D. ---------- Associate Editors

Address all business communications to **The Priest,** Huntington, Indiana.

Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, SS. Simon and Jude's Church, Blairsville, Pa.

It's NEW —

FUGA de LUXE

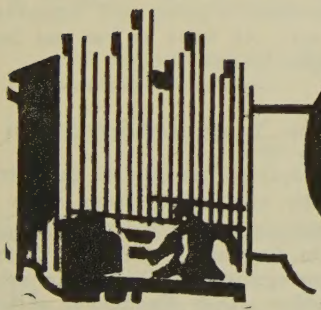
by WICKS • •

Here at last is the pipe organ answer to a nation-wide demand for a compact, complete instrument reasonably priced.

Designed strictly to A. G. O. specifications, with the famous Wicks Direct Electric Action, this Organ is supplied with the detached standard two manual console illustrated.

May we remind you of the Wicks Organ's complete adaptability to liturgical music.

Write for illustrated booklet giving complete details. This will be available soon.



WICKS ORGANS

HIGHLAND ILLINOIS Dept. PJ

Visual Coin Counter

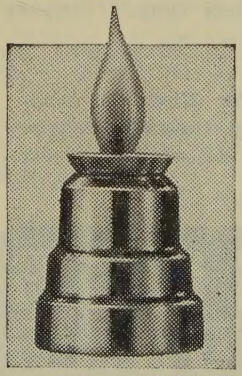
Avoid errors, save time and energy

Pennies, Nickels and Dimes
counted and wrapped quickly and efficiently. Used in schools, churches, rectories, banks, sales and collection agencies.

Only $3.00 Postpaid

VISUAL COIN COUNTER
442 DOWNING AVENUE
FORT WAYNE 6, INDIANA

WAX$AVERS
TRADE MARK



Take a sample candle to your dealer and have him properly fit it to this attractive polished brass candlesaving candleburner

standing, and wisdom, is in the normal way of sanctity" (the words are Garrigou-Lagrange's, in the leading article). This is the "crown"; we reach it through the "cross."

To descend from the heights, let us add that the subscription is $4.00 (U. S. and Canada); $4.50 (Foreign); B. Herder Book Co., 15-17 So. Broadway, St. Louis 2, Missouri.

Congratulations are also in order. **America** has reached its fortieth milestone. On its "quadragesimo anno" we wish it length of days. We also hope it gets its subscriptions up to a new high.

The last figures we saw (for '48) gave it a circulation of 30,000. Probably this has been already surpassed. No matter. What bothers us is the miserable fact that a journal of its calibre should not have three times that figure. We take a dim view of our Catholic literary life when we see such statistics and we wonder what **can** the matter be? Certainly **America** is pushed by the Society of Jesus in every possible way. If they can't sell it, who can? Does the average Catholic even care what is going on? Apparently not. At least he has not been taught to read!

For Your Information

IN reply to the queries that stray into our office from time to time—

On August 24, 1939, the Sacred Congregation of Rites was asked whether the Hammond Organ could be permitted in church. On September 4, 1939, the same Congregation replied: **"Negative."**

The Ideal Gift for the

Newly Ordained Priest

Theologia Fundamentalis

by

A. C. COTTER, S.J.

This is undoubtedly one of the best introductions to the study of dogmatic Theology. On its first appearance in 1940, both American and European reviews praised its soundness of doctrine and lucidity of style. It is complete, up-to-date, American, and though written in Latin, it is so easy to read that the first edition was exhausted within a few years.

To the newly ordained priest the book should furnish matter for hundreds of sermons. To chaplains of Newman Clubs as well as to the priest who intends to go on for graduate studies in Theology, it is indispensable.

The present second edition (1947) is not a mere reprint, but a careful revision.

737 pages — $6.00

The Weston College Press

WESTON 93, MASS.

ORDINATION GIFTS

We imagine fathers and mothers are more concerned with these than those who received ordination gifts themselves a while ago. Still priests also must have friends and relatives getting ordained, and besides that we have no doubt that they are the first people of whom advice about suitable ordination presents is asked. So we offer these suggestions in the hope that some of them may seem worth thinking of:

Moral And Pastoral Theology

by Henry Davis, S.J.

We don't feel any doubt that all new priests would be glad of this: it's expensive, but there's no law against four people giving one volume each. A new edition will be ready this month we hope, but if it should be a week or two late, you will agree that it's definitely worth waiting for. 4 vols. $4 vol., $16 set.

A Companion To The Summa

by Walter Farrell, O.P.

"Every priest and theological student should possess this work. It is the finest and most useful treatise on St. Thomas in the English language, and it makes all the old Latin commentaries seem heavy, dry and uninviting." —Rev. Charles J. Callan, O.P., in **The Ecclesiastical Review.** 4 vols. $4 vol., $16 set.

The Complete Works Of St. Teresa Of Avila

Translated by E. Allison Peers

If there is a priest who would not want this in his library, we have not yet met him. $16 set of 3 volumes (not sold separately).

A History Of The Church

by Philip Hughes

Three volumes, from the foundation of the Church to the time of Luther. "The finest history of the Church in our language."—**The Book Survey of the Cardinal's Literature Committee.** 3 vols. $5 vol., $15 set.

ORDINATION GIFTS: *Continued*

THE SACRAMENTAL WAY

Edited by Mary Perkins

Thirty experts on subjects of the greatest interest to every priest: parish problems, marriage, religious education, labor relations, etc. The authors include Msgr. Hillenbrand, Father Gerald Ellard, S.J., and Father Reinhold. $5.

THE PSALMS IN LATIN AND ENGLISH

Translated by Msgr. Ronald Knox

"Every priest will want this book as a valuable aid in getting the most from the Breviary."—Rev. John S. Kennedy. $4.

THE HUMAN WISDOM OF ST. THOMAS

Edited by Josef Pieper

Short passages from St. Thomas' philosophy, arranged according to subject. So much St. Thomas, in a book of suitable size for reading in busses, will please anyone fond of him. We understand this includes most young priests . . . $2.

SPIRITUAL LETTERS OF DOM JOHN CHAPMAN

A reprint of a book already famous, by that great spiritual director whom Archbishop Goodier called: "That most lovable, most scholarly, most downright and spontaneous of men." $3.75.

Of course, if you haven't a bookstore handy, there is something to be said for SHEED & WARD ORDINATION GIFT CERTIFICATES. We have these, all ready to be filled in with any amount you please from $1 up. We send them out with a catalog describing over 250 books to choose from.

Sheed & Ward's Own Trumpet is ready. This consists of reprints of reviews of new books, extracts from books to come, pictures, news of authors, etc. It comes free for the asking of Veronica MacGill.

SHEED & WARD NEW YORK 3

THE PRIEST AT HIS PRIE-DIEU

by

Robert Nash, S.J.

Fifty-two provocative meditations treating of the ideals, privileges, obligations, difficulties and remedies which the priests's vocation implies. The author, following the plan used so successfully in his earlier work, THY LIGHT AND THY TRUTH, arranges each meditation according to the scheme used by St. Ignatius in THE SPIRITUAL EXERCISES: preparatory prayer, setting, fruit, body of meditation, summary and tessera. Each meditation, which will occupy one week, is meant to supply thoughts and principles to help the priest during his morning hour or half-hour at his prie-dieu. This is a book by a priest speaking primarily to his brother-priests and laying definite plans of campaign for their life or daily prayer. It purports merely to re-lay the teaching of the Master of the school. It tries to be practical and it is sometimes out-spoken. But so was the Divine Master Himself. It is no part of the author's plan to appear as anything else but an echo of the Voice of Christ. To be that much is indeed a privilege so immense that its implications leave one gasping with amazement. To be that much is the vocation of every priest.

$3.00

At your bookstore or from

THE NEWMAN PRESS

Catholic Publishers

WESTMINSTER MARYLAND

Currente Calamo

The Seminarian of the Future?

A CIP release of recent date informs us that the seminarians of the Austrian diocese of Innsbruch-Feldkirch are going to heed the injunction of Leo XIII in a quite literal sense. They are "going to the workingman" right away by becoming such themselves. Bishop Paul Rusch has decreed that all of his seminarians, with the sole exemption of war veterans, must spend at least two months of the vacation working in a factory. The purpose is to make sure that priests of the diocese will have first-hand experience of worker life and hence know whereof they speak.

Here is the actual statement:

"It is hereby made a rule that all students of theology in this diocese must spend at least two months in industrial labor while they are seminarians. Only war veterans are exempt from this rule. All others will be obliged to spend two months during their summer vacations as laborers in some industrial plant. This must be done individually or in groups of two. There shall be no larger groups of seminarians in any one plant. It is permissible to divide the two-month period between two years, so that it will be necessary to spend only four weeks at a time in industrial labor. Such a division into two periods is recommended because in many cases it will constitute a less serious burden on the seminarian's health."

It seems to us that our own American boys have been doing this from time immemorial. Sprung from the workers themselves, they

Retreats For Priests

on site of

MARTYRDOM

of

SAINTS ISAAC JOGUES, RENE GOUPIL and JOHN LALANDE

The Sacred Heart Retreat House at Auriesville, New York, is reserved EXCLUSIVELY for priests.
Retreatants may celebrate Holy Mass daily in the Retreat House or at the Shrine of the North American Martyrs.

FIVE and EIGHT Day Retreats

1949 SCHEDULE

Number of Days	Starts Evening of	Closes Morning of	Director of Retreat
Eight	June 1	June 10	Fr. David V. McCauley, S.J.
Five	June 12	June 18	Fr. E. Paul Amy, S.J.
Eight	June 20	June 29	Fr. Edward A. Ryan, S.J.
Eight	June 29	July 8	Fr. David V. McCauley, S.J.
Five	July 10	July 16	Fr. Joseph S. Dinneen, S.J.
Eight	July 18	July 27	Fr. Gerald C. Treacy, S.J.
Eight	July 27	Aug. 5	Fr. David V. McCauley, S.J.
Five	Aug. 7	Aug. 13	Fr. Thomas J. O'Day, S.J.
Eight	Aug. 15	Aug. 24	Fr. John J. Colligan, S.J.
Eight	Aug. 24	Sept. 2	Fr. Philip S. Hurley, S.J.
Eight	Sept. 6	Sept. 15	Fr. David V. McCauley, S.J.
Five	Sept. 18	Sept. 24	Fr. Coleman Nevils, S.J.
Eight	Sept. 26	Oct. 5	Fr. J. Harding Fisher, S.J.
Eight	Oct. 5	Oct. 14	Fr. David V. McCauley, S.J.
Five	Oct. 16	Oct. 22	Fr. Thomas J. O'Day, S.J.
Five	Oct. 23	Oct. 29	Fr. Peter J. Torpy, S.J.
Eight	Nov. 3	Nov. 12	Fr. Charles G. Herzog, S.J.
Five	Nov. 13	Nov. 19	Fr. Coleman Nevils, S.J.
Eight	Nov. 21	Nov. 30	Fr. David V. McCauley, S.J.

For Information and Reservations Address
REV. DAVID V. McCAULEY, S.J., DIRECTOR
SACRED HEART RETREAT HOUSE
AURIESVILLE, NEW YORK

have rather easily adapted themselves to such occupations in the summer. They had to, frankly, to support themselves during the forthcoming school year. The seminarian upon his return to school can tell wonderful and even fearful tales of his summer life in factory or mine or mill. One of our schoolmates of long ago was the envy of us all: he carried the hod all vacation. Another, a close second, played semi-pro ball. A third worked at a race-track. But we doubt that the Bishop of Innsbruch would sanction this extreme!

Renewal of Marriage Vows

DR. EDGAR SCHMIEDELER, of NCWC's Family Life Bureau, has sent us two leaflets containing material for the public renewal of marriage vows.

Sample copies, together with the price on bulk orders, may be had by addressing him at 1312 Massachusetts Ave., N.W., Washington, D. C.

Priest-Training Institute

AS a part of his golden-jubilee observance, the Holy Father issued a motu proprio, **Quando quidem**, authorizing the formation of a special institute for the guidance and training of newly-ordained priests. It is to be located at the Church of St. Eugene, being built near the Via Flaminia with funds coming in from all over the world.

The institute will, among other

Continued on page 464

RESIDENCE HALL—Salesianum

UNIVERSITY OF FRIBOURG

SWITZERLAND

For priests and theology students enrolled in the University of Fribourg. International—Near the Campus—Superb view of Swiss Alps. Ample opportunity for learning French and German. Directed by diocesan priests.

Room and Board: 8 Swiss Francs ($2.00) per day.

Summer School for Americans: July 18 — Aug. 27
Winter Semester: Middle of October — Middle of March
Summer Semester Middle of April — Middle of July

For information address: *Rt. Rev. Rector,*
Salesianum,
Fribourg, Switzerland

An Invitation To Attend The

Second National Catholic Building Convention & Exposition

His Eminence Samuel Cardinal Stritch, Honorary Chairman

Presented as a public service to Catholic pastors, religious superiors, college officials, and other administrators by Saint Joseph's College of Collegeville, Indiana.

THE PROGRAM

A brilliant program featuring outstanding authorities from the building industry will be presented in three general sessions devoted to Architecture, Contracting, and Building Materials. A special session on schoolroom planning will answer questions for pastors and teachers. Additional special sessions for religious superiors and for diocesan building committees will explore problems of these two groups. Sessions have been planned for presentation in the Grand Ballroom of the Stevens Hotel.

THE EXPOSITION

See the beautiful complete chapel erected on the exposition floor . . . see the newest developments in heating, ventilating and air conditioning . . . learn about modern, efficient kitchen equipment . . . view the marvels in building materials . . . hear the world's finest musical instruments and the latest in electronics and sound . . . see the exhibits of hospital equipment, church goods, art, statuary . . . see the detail of a prefabricated steel building . . . talk to investment bankers and insurance experts . . . consult with architects, engineers, contractors. These and many more exhibits will show you how to get greater value in construction, materials, equipment, furnishings, decorating and maintenance.

• Make your plans now! Mark the dates — June 14, 15 and 16, at the Stevens Hotel, Chicago. Write the Stevens Hotel direct for your accommodations, now! No registration fees of any kind.

THE NATIONAL CATHOLIC BUILDING CONVENTION AND EXPOSITION

Presented by Saint Joseph's College of Collegeville, Indiana

at the STEVENS HOTEL, CHICAGO, JUNE 14, 15, and 16, 1949

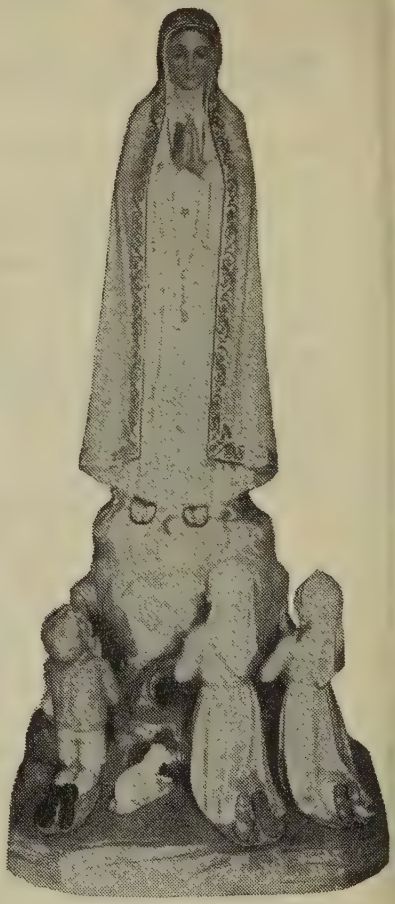
Church or Chapel - Grotto or Garden

GROUP STATUE OF

Our Lady of Fatima

Lucia, Jacinta, Francisco

Overall height: 5 ft.
Base: 27 inches wide
and 25 inches deep.



COMPOSITION GROUP

for inside use

Face, hands and feet all in natural flesh colors. Children's garments in appropriate colors. Blessed Virgin finished in crystal white, 24 kt. gold leaf ornamentation, and crystal eyes.
Price $275.00

WHITE CEMENT GROUP*

for outside use

Cast with finest silica and marble granules to execute sharpness of detail, richness of finish, and granite-like solidity to withstand the elements. Unsurpassed for creating a religious atmosphere outdoors.

See WHITE CEMENT STATUE in one foot size without children, $15.00. May be ordered on approval.

Prices f. o. b. Chicago. Deduct 5% discount when remittance is enclosed with order.

Andrew J. Hegarty Company

909 West Grand Avenue, Chicago 22, Illinois

"Religious Art befitting the dignity of its purpose."

the PRIEST

VOL. V JUNE, 1949 NO. 6

Editorial Comment

379 Against God (II)

WHEN in 1930 the *Patres Conscripti* of the Lambeth Conference in London let down the bars to birth control it was surprising in a way that, as we said last month, the secular press should have taken upon its own shoulders the burden of orthodoxy. It was more surprising that secular editorialists should have pointed out with something approaching unanimity that the Church of England had betrayed an alarming weakness born of her loss of leadership and her lack of faith. But her slip was showing for all the world to see!

When in 1949 in the United States some four hundred sadly muddled ministers went on record as promoters of euthanasia, the secular press expressed itself with strictly reportorial indifference. Of course it is not quite the fashion in our country for the papers to take sides in moral matters. Freedom of religion here often means, even in the most sacred questions of life and death, that what is everybody's business is nobody's business.

But may not this indifference have been dictated by a more fundamental attitude of some significance today: that it is n o t particularly surprising, hence not only the fact that many ministers, like the Melishes or the Red Dean, have gone overboard for Communism, but that Protestantism no longer preaches its traditional doctrines with its once traditional forthrightness. It tends to line itself up with whatever is currently popular whether the topic be the so-called "Four Freedoms," or "Anti-Semitism," or "Separation of Church and State" (hardly a Protestant dogma, de facto!), or "Anti-vivisectionism," or "Social Medicine," or "Better Homes and Gardens."

We do not equate these vapid and vague questions at all. But

do not some ministers tend to do so, or, at best, give the impression that they equate them? Religion, for many, has lost its distinctive quality, submerged in vapid good will and vague improvement programs. It is no longer for such people something which has got hold of the individual but (to paraphrase Ronald Knox) something that the individual has got hold of, something he not only uses for his own private purposes but abuses at will. Euthanasia, having secured the support of almost two thousand doctors this year, over a thousand two years ago, the ministerial time-server hastens to swell the ranks of what looks like the winning side.

It is a pleasure (and a relief) to record that Dr. John Behnkin, president of the Lutheran Church Missouri Synod, condemned this shameful compromise on the part of the lesser brethren, and that the American Council of Christian Churches likewise passed strong resolutions against the measure. But great damage has been done and one must not lightly dismiss the whole incident as a moment's quirk.

We would, for example, like to call attention to the intrinsic connection between the previous attitude towards birth control and the present position on euthanasia. Without elaborating the point, it is worth our while to note in passing that they are fundamentally the same in their contempt for the laws of nature and of nature's God; it is wise to recognize further that the second is only a logical development of the first. Dr. Charles Francis Potter, the founder in 1938 of the Euthanasia Society, confesses that the connection is clear in his own mind. "We have for years been active in the birth-control movement," he declared at that time, "and since that fight is largely won, we feel free to transfer some of our efforts to the euthanasia enterprise." By his side, of course, is Margaret Sanger. Perhaps the ministers who have recently teamed up with him do not know what he stands for or have never heard of the Humanist Society of which he is also a founder. Perhaps they fail to see that by cooperating with him, they are not merely watering down their own morality but likewise surrendering up most fundamental Christian and Jewish dogmas.

Frankly Atheistic

In any case "Humanism," as Potter uses the label, leaves no room for them. The Humanist Society is frankly atheistic; its arbitrary use of the term religion can hardly be justified even by Webster's International Dictionary and its convenient eight definitions. The "Humanist Manifesto" of 1933, for example, contains, among others, the following propositions:

(1) Religious humanists regard the universe as self-exist-

ing and not created . . . ; (3) Holding an organic view of life humanists find that the traditional dualism of mind and body must be rejected . . . ; (5) Humanism asserts that the nature of the universe depicted by modern science makes inacceptable any supernatural or cosmic guarantees of human value . . . ; (6) We are convinced that the time is past for theism, deism, modernism and the several varieties of New Thought . . . ; (8) Religious humanism considers the complete realization of human personality to be the end of man's life and seeks its development and fulfillment in the here and now. This is the explanation of the humanist's social passion . . . ; (13) Certainly religious institutions, their ritualistic forms, ecclesiastical methods and communal activities, must be reconstructed as rapidly as experience will allow in order to function in the modern world."

It is in this setting and only in this setting that euthanasia can be said at first blush to make sense. But we cannot possibly understand how ministers who do not, at least on the surface, subscribe to these views, could have declared in 1946, "As regards the ethical issue, after giving the matter careful consideration, we wish to state that in our opinion, voluntary euthanasia . . . should not be regarded as contrary to the teaching of Christ or to the principles of Christianity." We do not for that matter concede that the claims of its proponents can withstand objective analysis even within the bounds of its pagan context.

Degradation and Denigration

It is a sad fact (to be noted by future historians if there is to be any future for them to note) that the last two centuries have been largely the record of the degradation and denigration of man. Once he was hailed as a little less than the angels (as the Psalmist puts it); now he is often enough treated as a little more than the table of elements.

Of course the descent has been gradual, no doubt unnoticed even by those who did the most to effect it. First, God disappeared and all the supernatural realm. Humanism asserts "that the nature of the universe depicted by modern science makes unacceptable any supernatural or cosmic guarantees of human value": so the Manifesto.

Philanthropy of a vague sentimental tingle preached humanitarianism as if it necessarily implied anti-theism and anti-supernaturalism. A philosophy of sorts set itself to the promulgation of a merely social ideal—which would be all very well if it could be made to work. That it has not, some, at least, are beginning to see.

Savagery and Brutality

This to our mind was the chief significance of the article of Dr.

W. T. Stace of Princeton published in the September '48 *Atlantic,* his frank admission that "our ideals and moral ideas have in the past been rooted in religion," that as "the religious basis of our ideals has been undetermined, the s t r u c t u r e of ideals is plainly tottering." We think one should at least face, as he does, the probability that man without religion may "sink back into the savagery and brutality from which he came, taking a humble place once more among the lower animals."

Science has already put him there, de facto. This inclusion of man among the "lower animals" is exactly the hallmark of much modern psychology, mechanistic and materialistic. It is expressed quite badly in the statement of a behaviorist that "the study of man will reveal nothing except what is adequately describable in the concepts of mechanics and chemistry." It is the basic outlook of all of those to whom the conditioned reflexes of Pavlov's famous dog are of more importance than the judgment of a Socrates against euthanasia.

One seriously wonders if the so-called humanists of Dr. Potter's ilk can possibly realize what it means in practise to declare that "modern science makes inacceptable any supernatural or cosmic guarantees of human values." It is very easy to prattle of "human needs," the "complete realization of human personality," and "the enhancement of human life," or to pride oneself on "the humanist's social passion." But Stace's warning is far more realistic.

What we are witnessing today makes clearer than ever before the absolute necessity, even socially, of those discarded supernatural and cosmic guarantees of human value. For the scientists have failed where materialistic philosophers before them failed to produce the oft heralded social millenium. And it now appears that the human race is to be handed over to the veterinarian.

Desirable in a Horse

A lot of current agitation for social medicine stems from the delusion (though it need not) that the summum bonum is good teeth and sound wind (both eminently desirable in a horse). The State, through the simple process of sterilization, purifies its stock by making geldings of the socially unfit. Artificial insemination, as it becomes increasingly common, offers a technique parallel to that of the stud farm. And lastly the modern Dobbin, once homo sapiens, awaits at the end the impact of a slug from an automatic.

Can the killer object that euthanasia is to be an altogether voluntary thing, that it must be first of all requested and then the request granted only by a board of review? Rather the objection to be faced is how can it be kept voluntary. Here we might do well to recall once more the warning of Leo XIII

about those who "delude the people and impose on them," for "their lying promises will one day bring forth evils worse than the present."

Everything for the State

It hardly calls for clairvoyance to see that the great threat to the modern man is the emergence of the totalitarian state; its explicit objective, as formulated by Mussolini, "Nothing outside or above the State, nothing against the State, everything within the State, everything for the State." The dangers of the various vicious types of Individualism are largely matters of past history. We have swung to an opposite extreme as most of the world can bear witness. Mussolini is dead. Hitler is dead. But Stalin and "Stalinism" march on and the contagion of totalitarianism spreads even into the democracies. It is the great heresy of our age, at least on the political level. No country can consider itself immune, not even our own United States; for no country today can erect barriers against a world-dominating idea.

Yet while de-facto governments are seeking more and more control over their citizens, are regimenting their lives in hitherto unheard of ways, are representing themselves as man's sole savior and holding out promises of security "from womb to tomb," the promoters of enthanasia blithely protest that mercy killings are to be kept on a voluntary basis.

They have not even kept them on a voluntary basis themselves. They have already gone on record as favoring not only the "easy death" of the ordinary invalid but the destruction of the imbecile as well. In May, 1931 a group of doctors in Illinois pleaded for "the administration of a painless death-sleep to imbeciles." In one of their pamphlets recently cited by Msgr. McCormick of the Archdiocese of New York, they ask and answer this highly pertinent question: "Why not legalize enthanasia for all who are a burden to themselves and the community (including mental defectives and others incapable of consent) rather than merely for sufferers who themselves ask for euthanasia?

A Neat Evasion

Answer: "The American and English Euthanasia Societies after careful consideration have decided that more will be accomplished by devoting their *present* efforts to the measure which will probably encounter *the least opposition,* namely, voluntary euthanasia. The public is readier to recognize the right to die than the right to kill even though the latter be in mercy. To take someone's life without his consent is a very different thing from granting him release from unnecessary suffering at his own express desire. The *freedom of the individual is highly prized in democracies*" (italics ours).

Put this quotation side by side

with Mussolini's definition of Fascism and Hitler's reduction of it to practice, and the threat of the omnicompetent modern State. Let's get back as soon as possible, and as fervently as possible to the "supernatural and cosmic guarantees of human values" the Humanists so lightly forswear. It is later than you think.

It is entirely too easy to argue from, "Let him die if he wishes" to "Put him to death whether he likes it or not"; the reasons that cover the first case, as we have just seen, cover the second quite as well. The victim (for he is a victim) in the first set of circumstances asks for death because he is old, infirm, in pain, and apparently hopelessly ill. The victim in the second set is not even consulted. After all, he is old, infirm, in pain and apparently hopelessly ill. He is a burden to himself and to society. His pain has no significance because he has no significance.

If he be a criminal there is that much more reason to dispatch him; everybody knows how much we put out in taxes for the needless incarceration of criminals. If he be insane, the case is closed. Get rid of him. What if he be a member of the opposition party who failed to vote "Ja," or a representative of a minority racial group deemed unassimilable by the omnipotent State? There is no problem here either! The State knows what is good for the State and nothing else matters.

Even if it were true that God and the supernatural sanction did not exist, it were well today that they did. Even as a legal fiction these are crying needs. Even if God had not issued his "Canon against self-slaughter" we would say, "Would that He had." The well-being of ourselves and our society demands such absolutes, transcendent to time and space. Today we need every possible check on the wilfull and the arbitrary, for it is uncontrollable Will and irresponsible Fiat that have played havoc with our world.

Raw Expediency

The moral seems to be clear enough—not that some will see it in time. On one side stands the traditional morality; on the other the new immorality of gross and raw expediency. Anything in between is merely transitional. Euthanasia is simply another case in point.

It is for this reason that the Church has clung to her standards with what moderns must view as obstinacy or even fanaticism. She has resisted any relaxation of her laws with regard to questions of life and death. She has steadfastly abstained from courting popular favor for she (perhaps alone—no matter) has foreseen that the cost will be staggering.

Hence her inexorable insistence on the sacredness of marriage; her stern refusal to be beguiled by specious or plausible appeals to the individual's present "good." Hence her ada-

mant opposition to birth-control, however pleasingly it be presented. On both of these points impartial observers are beginning to see that she is right, and that only her rigor can stave off ruin. Some are beginning even to recognize, as society goes merrily to pot, that her laws are based on and rooted in the very nature of things.

Then our position on euthanasia is of a piece with our whole outlook. The stand of the mercy-killers is part and parcel of their general immoralism. It is to be a question of one or the other. At last the battle lines are being drawn up and the issues stand out in glaring light. And it is the Church who is found to be on the side of the individual after all. She alone can save him from being swallowed up in an impersonal State.

—G. J. G.

JULIE - - - Or Housekeepers Are Hard To Get

"No, dearie, you haven't a chance on earth of exercising the Pauline Privilege!"

The First Bishop of the West

Raymond J. Judge

A sketch of Flaget

LOUISVILLE in June. Roses, honeysuckles filled the air as I walked along drawing in deep breathes of the warm sunshine. The hum of traffic was soothing this June day as I made my way to the Cathedral of the Assumption to Mass. Yesterday I had visited a sick friend, a former teacher, in old Bardstown. I had asked him to direct me to the tomb of Bishop Flaget, the first Bishop of the West, whose remains I had supposed were resting in the Bardstown Cathedral. To my surprise, I was told that the body of this great Bishop was interred in the crypt of the Louisville Cathedral. So here I was on a June morning, making a journalistic pilgrimage to the tomb of one of the pioneer heroes of the Church.

A Requiem Mass was just beginning as I entered the Cathedral. Soon the Mass was over. An old man directed me to the tomb of Bishop Flaget. A tablet on the wall on the Gospel side of the high altar said that beneath this spot were buried the mortal remains of Benedict Joseph Flaget, first Bishop of Bardstown and Louisville. I knelt at the railing and said a prayer for his soul. Then I sat down and thanked God all seminaries have not dropped American church history from their courses. I had found this history very absorbing, and seen dug out of undue obscurity many an unsung church hero. Bishop Flaget is one of these. His life is amazing and inspiring even to Catholic laymen. He was truly one of the greatest pioneer bishops, though so few American Catholics (even in Louisville, sad to say) know anything about him.

Benedict Joseph Flaget was born in France in 1763, in the town of Contournot in Auvergne. His parents were farmers, and before he was three he had lost both of them. His mother on her deathbed had predicted to his aunt that "God will take care o fthis child." An uncle, a Canon of Billom and this same aunt took care of him. He never forgot their kindness.

As a child, he had a feeling or intuition that his life's work would be in a distant land. His preparatory work for the priesthood (a brother also became a priest during the French Revolution) was made in Billom and his final studies at Clermont. He joined the Sulpicians and began his Solitude or novitiate several years before his ordination which took place about 1787. After teaching three years, the danger of the Revolution made Father Emery send him to Billom in secret. Here he

---

Fr. Judge is a priest of the Diocese of Wheeling, W. Va.

decided to volunteer for work in America. After consultation and a general confession made to Father Emery, he was advised to sail for Baltimore. Though seemingly born to a life of silence and study in the seminary, he thrilled with this thought of an apostolate for souls in the wilds of America. Later, when Flaget was struggling with the decision of accepting a bishopric in the same wild country, he recalled the longing he had felt when he first heard souls at Vincennes begging for a shepherd.

Arrival in Baltimore

In January 1792 he sailed for America and reached Baltimore about March 29. After two months of peace and happiness with the Sulpicians in Baltimore, he began a trip he would remember all his life . . . a wagon journey over the Alleghenies to Pittsburgh and thence a flat-boat trip via Fort Henry (Wheeling) on the Ohio River, to Louisville and then finally, Vincennes. But at Pittsburgh he met an unexpected obstacle: the Ohio was very low, too low for travel and he was delayed until November. And even in Pittsburgh his zeal for souls was evident. He instructed the French children of that city and cared for the spiritual welfare of the French soldiers. In November he started for Louisville on a flat-boat. En route he met his old friends Fathers Levadoux and Richard who were on their way west to Detroit.

On December 21 Father Flaget reached Vincennes, with the help of his friend General George Rogers Clark. It was here I believe Flaget got his deepest convictions on the necessity of the Western apostolate: the church was a dismal building with holes in the roof; and worse, out of 700 Catholics only twelve received Holy Communion on Christmas Day. This condition only spurred him on. He soon had a school for the children and they loved him. Sunday mass began to be crowded; and this also accordingly brought social and cultural improvements. He gave away all of his personal money and much of his clothing. Small-pox ravaged the Indian tribes but he visited all of them, especially the stricken Miamis, and baptized many at the moment of death. He himself was able to confess but once or twice a year and for this had to travel to Kaskaskia or to Prairie du Rocher, protected by armed guards against hostile Redmen.

Flaget has told us that his greatest consolations in this wilderness were the Blessed Sacrament and his own memory of Father Emery. And he often studied the records of the early priests of Vincennes for inspiration. The first recorded baptism was April 21, 1749. His immediate predecessor, Father Gibault (1779-89), made famous by Thompson in the novel *Alice of Old Vincennes*, had left perfectly detailed records.

Soon the Sulpicians, much to the regret of Bishop Carroll, recalled Flaget to the seminary. For a while he was at Georgetown College with Father Dubourg, and here he personally met George Washington. In 1798 he was sent to Havana to assist with a new college. From 1801 for more than eight years Benedict Flaget lived in the solitude of the Baltimore Seminary of St. Mary. His letters to his brother, a curate in France, at this time, manifest the deeper growth of his spiritual life. When the Trappists first visited Baltimore, Flaget applied to them for admission and was accepted. But God clearly intervened by the action of Bishop Carroll who, on June 17, 1807, petitioned the Holy See to erect four new dioceses: Boston, New York, Philadelphia and Bardstown; and he asked that Flaget be made the first Bishop of Bardstown . . . and of the Great Northwest. Many had expected Father David of the Seminary to be the appointee. The papal bulls reached Baltimore in September, 1808. Flaget hastened from Emmittsburg when he heard the news. He was fearful and sick of heart. David met him on the steps of the Seminary, embraced him and begged to be allowed to go with him to Bardstown.

Flaget, timid in conscience and deep in humility, refused the episcopal appointment. With his Sulpician confreres he visited Bishop Carroll who said: "What, Gentlemen, *you* have prayed? . . . Think you then that I did not pray? . . . and the Sovereign Pontiff himself did not pray? . . . Well, I tell you plainly, that M. Flaget must accept." Father Nagot, the Seminary superior who headed this amazing delegation of refusal, broke into tears and said to Flaget: "Yes, you must accept. It is the will of God."

Reception by Emery

But Flaget was more terrified; and stung by the fact that Father Emery had refused to answer his letter, he sailed for Europe to plead in person with his Superior General. Father Emery was stern. "My Lord," he said to Flaget, "you should have been already in your diocese! The Pope has given you an express order to accept; I can if you wish, show you his command . . .!"

Flaget's doubts vanished at this shock-treatment. His old friend, Father Levadoux, now head of the Saint Flour Seminary, gave him a group of zealous recruits for the new diocese. As Flaget bade farewell to Father Emery, the latter gave him a box containing two presents: a box of needles and a French cook book! Said Father Emery: "These needles, my Lord, may be of great service to you in the midst of your savages; and as I greatly mistrust their manner of cooking, take also this book." Father Emery's battles with Napoleon had not soured his sense of humor.

On November 4, 1810, Benedict Joseph Flaget was consecrated first Bishop of Bardstown, by Archbishop Carroll in the Baltimore Cathedral, assisted by the newly consecrated first Bishops of Boston and Philadelphia, Cheverus and Egan. Witnesses of this important event reported that the Archbishop wept silently during the entire ceremony.

But it was not until June, 1811, that Flaget was installed in his diocese, as poverty prevented him and his party of ecclesiastics from making the journey immediately after the consecration . . . He even planned to walk all the way to Bardstown. We learn this from Father Badin's "Statement of the Missions in Kentucky" (*U.S. Catholic Miscellany*, Dec. 1, 1824). Finally on May 11, 1811, through the generosity of some friends in Baltimore, Bishop Flaget and his party wended their way westward over the Alleghenies and down the Ohio from Pittsburgh, to Louisville and Bardstown, thus following the same route he had taken in 1792 on his way to Vincennes. The first Bishop had gone West; many more would follow.

From that year, 1811, for almost forty years, stretched out one of the greatest missionary efforts America has ever seen. Bishop Flaget would find rest only at his death in 1850. The history of our United States Catholic missions is inspiring, and many missionary bishops and priests have made the "headlines," men like Serra, Baraga, Kino, Blanchet, Badin, Dubourg, Richard, Marquette, Jogues, Richard V. Whelan, De Smet, John Carroll, England and others. Dozens of bishops and priests, too, have done heroic work for Christ and His Church, but most of them are unknown to the public in general. Flaget is one of these unknown warriors. "The diocese of Bardstown," wrote Bishop Maes, "comprised the whole Northwest: Kentucky, Ohio, Indiana, Michigan, Missouri and Tennessee."

Bishop Flaget's piety, energy and charity made him neglect no soul, no spot in that vast territory. And Rome's confidence in him brought the selection and consecration, under his advice, of many new bishops of that first half of the Nineteenth Century.

Apostolic Visitation

Do the clergy of today fully appreciate the modern means they now have of reaching individual souls, of spreading the Gospel by press, radio, movie, auto, pulpit? I wonder; and I think criticism is valid. Could modern missionaries—diocesan—endure what Flaget, David and Chabrat endured in that day and age? Maybe. The vastness of Flaget's territory was like a nightmare to him. This section as it is today, covers many dioceses and an automobile tour over these distances would take weeks. Month by month, year

trail and road, on foot and on horseback; he blazed new trails in this wilderness. He labored for months at a time among the Indians of the Detroit sector; he built the Bardstown Cathedral in 1819. He secured the property for the first church in Nashville. He consecrated Father David as his coadjutor. Churches, schools, foundations sprang up everywhere. New settlers were a special object of his zeal for he knew faith would not last long if they failed to meet the Church on these frontiers.

His Resignation Rejected

By 1834 only Kentucky and Tennessee were under his jurisdiction. Shortly before that time he had resigned his diocese in favor of Bishop David but the complete refusal of the priests and laity to accept his wish, forced Rome to re-assign him as Bishop of Bardstown, something which to my knowledge, never since has happened in American church history. Then he spent several years in Europe where he visited 46 dioceses obtaining both financial and vocational help. Everywhere he went the news of his personal nursing of the cholera victims for a year in Louisville, Bardstown and the country about (an act of heroic virtue which no modern bishop has ever had the opportunity to perform) increased the peoples' veneration for him.

"Well-authenticated miracles are ascribed to his intercession," says Bishop Maes in writing of Flaget. The best known of these happenings is the cure of Olympia de Monti who suddenly seemed able to walk after Bishop Flaget had blessed her on December 4, 1835. The record of this case can be found in the diocesan archives of both Louisville and Nantes, France. And Pope Gregory XVI on Flaget's ad-limina vist to Rome in 1836, assured him that he had followed all his journeyings from Havre to Rome, and was satisfied with his conduct, feeling that he was a worthy successor of the Apostles.

These two great prelates instantly became friends. There were many witnesses to their first meeting; and it reveals more than anything else the utter depths of Flaget's apostolic faith, as he found himself in the presence of Gregory XVI, Vicar of Christ on earth. An extract from Flaget's journal is too important to omit. He wrote:

". . . Following the usual ceremonial, I made three prostrations, and at the third I kissed with affection the cross embroidered on his sandal: it seemed to me that I kissed the feet of St. Peter himself. At this thought, my heart felt a sensation which I cannot describe: sighs and sobs choked my utterance . . . The excellent Pontiff bowed down, seized me in both arms, and as I was preparing to kiss his ring, he pressed me to his bosom and

embraced me tenderly . . . on both cheeks . . . It was impossible for me to articulate a single word . . . At this sigh the Pope was moved; he pressed me again on his breast . . . and encouraged me to be calm, bade me sit down by his side, and taking both my hands in his, waited till I would open my heart to him . . . Happily for me, tears succeeded my sobs; they flowed in abundance . . . The Pope embraced me a third time . . . Feeling now perfectly at ease, I entered into conversation with this good and excellent father of the faithful . . ."

Friendship With Gregory XVI

Bishop Flaget had many more visits with Gregory XVI. The Pope gave him a complete set of episcopal garments, paid all his Roman expenses, obtained rooms for him and made him stay in Rome all winter; then asked him to tour Northern Italy and Austria in behalf of the American missions. It was during this "begging" tour of Europe that Flaget's appeals and sermons caused tens of thousands to join the Society for the Propagation of the Faith, and his sermons preached at this time brought about what amounted to national revivals of religion. He was then 77 years of age.

Friends and relatives urged him to remain in France and resign his diocese. In doubt he wrote a long personal letter to seek the advice of Gregory XVI. In response, the Pope again showed his veneration for the old Bishop. The letter first praised the success of Flaget's continental mission tour and then advised him to return to Bardstown: "Many letters received . . . and thy own most ardent love for thy flock committed to thy care, recall thee . . . For although thy church is not without the solace of thy co-adjutor, yet it appears equitable . . . thou thyself like a good shepherd, shouldst satisfy the desire of thy flock and again see them . . . Wherefore unless thy health . . . which we hope is re-established . . . or some more weighty reason should prevent it, return, Venerable Brother, as thou desirest, to thy diocese; and when it shall be given to thee, to see thy children and to speak to them face to face, fail not to testify to them the great good will with which we embrace thee and thy flock, in the bowels of Christ . . ."

This papal letter of unprecedented personal tone was dated March 16, 1839. And Bishop Flaget took it so literally, that when he reached Bardstown he began a visitation of all his diocesan parishes in Kentucky (at the age of 77!), over 600 miles, on horseback, to bring personally to all members of his flock, the message and papal benediction of Pope Gregory XVI!

The roots of Flaget's piety and obedience lay deep in the spirit of his Sulpician Society: to live supremely in Christ Jesus

for the glory of God and the good of souls. Thus Flaget's zeal, flaming and tireless, united with the strongest love of God and neighbor; a good combination for an apostle. In his last years this apostolic burden was lightened by the consecration of Father Chabrat as second co-adjutor.

The Great Sorrows

The three great sorrows of Flaget's life came to him as he labored on his Western missions. The first was the death of Father Emery whom he had held in such reverential esteem. Emery died April 28, 1811 shortly before Flaget's episcopal departure for Bardstown. He did not hear of Emery's passing until late in the same year.

The second great loss was the death of Father Nagot, the beloved superior of St. Mary's Seminary - College, Baltimore. Nagot died in 1816. His tomb in the rear crypt of Old St. Mary's Chapel is to this day held in reverence where priests and seminarians kneel to pray for his soul. In fact it was Flaget himself who helped spread this practice in Nagot's memory. Each time he visited Baltimore his first and last prayers were said on his knees at Nagot's grave. Nagot's priestly hands had been the last to bless Flaget when he departed for the Western country in both 1792 and 1811.

The third and greatest sorrow of his life was the death of his former co-adjutor, Bishop John Baptiste David, his friend, confrere, confessor and spiritual director through more than fifty golden years of friendship. Bishop David died peacefully after receiving the Last Rites from Bishop Flaget, on July 12, 1841, in the convent of the Sisters of Nazareth, Nazareth, Ky. To a member of his family in France Flaget wrote on this occasion of his inconsolable grief.

Bishop Flaget's last public appearance, after he had transferred his diocese to Louisville, was the consecration of his third co-adjutor, the Most Rev. M. J. Spalding, on September 10, 1848. The following August 15, Flaget was able to assist at the laying of the cornerstone of the new Cathedral by sitting in a balcony of his residence. During the winter of 1850 he grew weaker; and on February 11 Bishop Spalding solemnly administered the Last Rites. Conscious to the last, Bishop Flaget died that day at sunset, blessing those around his bedside, the Crucifix pressed to his lips. Bishop Spalding wrote: "Thus died in the odor of sanctity, the first bishop who ever labored in the missions of the West . . . in his 87th. year of age . . . His whole life was given to God . . . Whithersoever he went, a blessing seemed to follow in his footsteps . . . thus continually radiated the light of Heaven on the dull scenes of this earth."

As the noon hour approached, a young priest entered a side

door and motioned me to follow him. He had promised to take me to Flaget's tomb. We went to the rear of the Cathedral and the priest led me to a low door, the opening of the cellar. It was very gloomy and he turned on a dim electric light; the ceiling hung low.

"My friend," said the priest in what I felt was an almost apologetic voice, "Benedict Joseph Flaget's tomb should be more accessible so that the faithful might come more easily and pray for his soul. I fear that very few of our own people even know where he is buried. But God will remedy this in the future if He so wills it."

We walked a short distance on the bare ground of the crypt; and there under a small arched crown in a brick wall, I saw a tablet the size of the end of a coffin. Under the rays of the priest's small flash-light were the words: Benedict Joseph Flaget.

Far above us came the deep, muffled sound of the Cathedral bells ringing the noonday Angelus. The young priest knelt suddenly on the dirt floor and rested his head near the tomb. I knelt also; and the flash-light went out and were almost in total darkness.

"The Angel of the Lord declared unto Mary," said the priest in a very low voice. "Pour forth we beseech Thee, O Lord, Thy grace into our hearts . . . that by His Passion and Cross we may be brought to the glory of His Resurrection . . ."

And although it was very dark in the tomb of the first Bishop of the West, I could see much better than I had seen outside the Cathedral in that bright June sunshine.

Wanted: 'A Real English Bible'

"What is wanted is a real English Bible in 'timeless' English," said Msgr. Ronald Knox, speaking on "Bible English or an English Bible" to the Leeds Newman Association.

Neither the Authorised Version nor the Douay Version is Shakespearian, he said.

The Authorised Version is based on "old Tyndale," while the Douay Version is "dressed-up Latin."

An American version, trying to be modern, introduced the incredible phrase: "All sorts of valuable articles."

Asked why he had not altered "thee" to "you," Msgr. Knox said: "The English public would never stand for that."—**The London Universe.**

We believe that we might know; for if we wished first to know and then to believe, we should not be able either to know or to believe.—**St. Augustine.**

Ex Ore Infantium

John E. Kelly

Dungarees, T-shirts and the Liturgy

IT could not possibly have been colder for winter in 1777 when Washington's men shivered through the streets of Trenton after their Christmas crossing of the Delaware, than it was hotter for summer in those same streets in 1947 when 1,200 public-school children trooped their way to downtown St. Mary's Cathedral to celebrate the closing of the diocesan Religious Vacation Schools.

"Celebrate" is the right word. In four weeks by easy, pleasant stages they had learned to sing the Church's preferred music, the Gregorian Chant. And sing it they did: lustily and joyously, from every corner of the great edifice. They spilled over into vestibules, crowding adult spectators (who should have been sensible and gone home) into the torrid zone of the organ lofts. There was no fuss, no bother. No detailed "seating diagrams"; no involved preliminary rehearsals. All they did, was come and sing. They did what the popes have been saying these many years: give the Mass back to the people. The Ordinary chants belong to the people, who can and will sing them as a congregation if they are given the chance to do so. Nor did it seem so very far to Rome that morning (even the 95° heat was common) as the preacher said,

". . . You children are lucky to have a Bishop who knows the mind and the will of the Holy Father, and who is zealous in urging you to obey him . . . priests who support the Vacation Schools and make it possible for you to learn this beautiful music of the Church . . . Sisters who are giving you an example this morning by singing the Proper of this Mass themselves. Our Holy Father would be very happy if he could be here this morning. You have proved your devotion to him by obeying his command: but more important, you have proved the wisdom of the motive which prompted him to urge you to sing the Mass. This is really your Mass: for you are actively participating in it: actively offering it to God with the priest."

Program For July

Was this a special project? No. It was simply a part of a well-balanced Confraternity parish Vacation School program held mornings in July from nine till noon. For forty minutes, along with Bible History, woodcraft, prayers and baseball, public-school children took time to sing—not the tunes of Tin Pan Alley, or of Mother Goose Lane, or of black-listed hymnals, but the Church's own song.

Father Kelly is at the National Center of the Confraternity of Christian Doctrine in Washington.

The keynote sentence of the catechetical-minded Pius X, that active participation in the public prayer of the Church is the primary and indispensable source of the true spirit of Christ, had been taken up rather pompously in the official Trenton Vacation School Program.

"Since *the* prayer of the Church is the Sacrifice of the Mass, and since *the* form of the Mass is *Sung Mass*, one of the purposes of the Vacation Schools will be to prepare Confraternity pupils for active, intelligent participation in the Mass—particularly in Sung Mass, wherein the rubrics not only permit but (at least historically) presuppose active participation in the Ordinary of the Mass by the congregation."

The Chant project was undertaken not as a "singing" activity, but as a "prayer" activity, for the Chant is merely sung prayer. The National Center of the Confraternity of Christian Doctrine in Washington has a series of twenty lessons in Christian Doctrine worked out for each of eight grades in Vacation Schools. The Sisters of St. Benedict in St. Joseph, Minn., worked out an equally good Chant Syllabus, co-relating sacred doctrine and sacred music. Each Syllabus has a practical outline of steps whereby through teaching tone placement, simple Latin, a little Gregorian theory and practice, and liturgical application of Catechism answers, within four weeks an average group of children with an average teacher are ready to sing properly the Responses, the three Greek words and the twenty-seven Latin words which make up the Kyrie, Sanctus and Agnus Dei. With a better teacher and previously-exposed children, the Gloria can be included. Besides the Syllabus which contains outlines of the matter to be covered each week, along with model lesson plans, there is a detailed Teacher Mannual giving dozens of exercises for tone and rhythm; flashcard sets for recognition of Latin phrases, Gregorian neums; musical games to heighten juvenile interest. Two pupil project books, similar to "My Rosary Books" where the children learn by doing, presently comprise the plan.

Success Banished Skepticism

The general clerical skepticism that was evident when the project was first announced, voiced in comments that "they're trying to turn a bunch of tough public-school kids into a group of of esthetes" (whatever they are!), vanished when priest-visitors to classrooms noted that dirty-faced lads clad lightly in Superman T-shirts and faded swim trunks thought it not at all sissified to be able to outshout highly-starched replicas of Margaret O'Brien that a dotted note ("ictus" was the word they used) gets two counts and is usually sung softly. Sisters and seminarians who had started timidly because they were not Chant experts, soon found that

the Syllabus and Teacher Manual gave them all the necessary "know how." As early as the second week, skepticism and timidity had given way to pleasurable surprise and a sense of pride-in-accomplishment

None of the 131 parish vacation units *had* to go along with the project. But 95 did. And 60 of these parishes were able to have the children singing, as a congregation, a simple Chant Mass early in the fourth week.

There were some overall difficulties: a lack of knowledge of the place of truly sacred music in the prayer life of the parish; deficiencies in musical background of the public-school pupils (no more, but no less than in parochial school equivalents); an ungrounded fear that a singing juvenile congregation would be displeasing to the senior choir (it really would be an assist to such, which could then begin to sing the Proper!); a fairly universal lack of knowledge of Gregorian theory or methods by Religious.

Interested Sisters in the city of Trenton met one hour weekly to discuss the experiment, sing the to-be-learned Mass together so that rendition in various parishes would be fairly uniform. Asked to bring a *Liber* (short for *Liber Usualis)* to the first rehearsal, it was found that only one convent in the city possessed such a book. Queried one puzzled soul, "Why should we sing the *Liber;* is it going to be a black Mass?"

But priests and Sisters prayed a lot and worked a lot, and as a result there came from the mouths of children not only praise to God but proof to man that it is entirely possible even in this day to sing to the Lord a new song. "Joyous" and "jubilant" were adjectives which the Most Rev. William A. Griffin used in describing the spontaneous demonstration as one of his greatest spiritual thrills in the diocese. Then he gave the children a last word in compliments. It was, he said, one of the "least squirming" children's groups he had ever seen. They were too busy "doing" the Mass to do other things.

If you have always wanted your parish really to offer Mass the way the Church wants it done, but have hesitated to do something about it because you had no parish school, then begin with your public-school children at this year's Confraternity Religious Vacation School. A 10-minute weekly review during the school-year class, will keep things going. Of course, you have to train the adults too—and there are easy enough ways of doing it. But that is another story.

Copies of four mimeographed syllabi for Grades 1, 2, 3 4-8 at 10c; of two pupil project books at 15c; and a teacher's manual at $1.00 can be obtained from the National Center, Confraternity of Christian Doctrine, 1312 Massachusetts Ave., N.W., Washington 5, D. C.

Ad Altare Examen

For your annual retreat

Winfrid Herbst, S.D.S.

HERE I am in retreat. The retreat master has told us to read over carefully the *Ritus Servandus in Celebratione Missae,* as found in the missal. He asked us to find out by diligent self-examination whether we are guilty of any of those most common mistakes in the celebration of Mass which priests make because of frequent repetition and consequent carelessness. Luckily I have my hand missal with me. Now let's see . . .

When I come into the sacristy to vest for Mass do I first of all make a devout genuflection to the Blessed Sacrament? Do I do better still and kneel down for at least a moment's fervent prayer? Or do I spend at least fifteen minutes in my room, even in church, in making a devout preparation for Mass?

Do I immediately approach the vesting table and prepare my chalice, forgetting that the first thing I am supposed to do is to take the missal and look up the Mass for the day, even read it through, or at least glance over it? Do I also arrange the markers so that all these little chores will not have to be done once I am at the altar?

Am I in too great a hurry in putting on the sacred vestments, so that when I am fully vested I am not as presentable as I might be? When I put on the alb, for instance, do I bunch it up too much in back, forgetting that the prescribed way of arranging the alb is to let it fall evenly to the floor, adjust it gracefully to the body, and then, having put the cincture around it, arrange it so that it hangs evenly all around at the hem down to within about a finger's width from the floor?

Do I, when I am fully vested, take the missal and arrange the markers, a thing that I should do first of all before I ever begin to vest? Do I then make a bow to the crucifix in the sacristy and leave for the altar without wearing a biretta, forgetting that one should always wear the biretta on the way to the altar? Do I leave the biretta behind because the altar is perhaps only one or two steps away, forgetting that this prescription that one should have the head covered is a ceremony and does not take distance into consideration at all? Do I consider stressing such little things ridiculous, forgetting that there is nothing ridiculous about the sacred prescriptions of Holy Mother Church, as laid down in the *Ritus Servandus in Celebratione Missae* in the front part of the missal?

When I arrive at the altar of the Blessed Sacrament, is my genuflection devout, or too hasty?

After I have ascended the altar and placed the covered chalice thereon, do I take the burse from the chalice with my left hand and do I place it against the candlebar with my left hand also?

On my way to the missal and on my way back do I forget to fold my hands, palm to palm, finger to finger, with the right thumb crossed over the left?

When I descend to the foot of the altar and make a genuflection, do I at the same time make the sign of the cross, forgetting that I am supposed to make the genuflection and then, when erect, make the sign of the cross and thus solemnly begin the offering of the Adorable Sacrifice?

Do I keep my hands folded during the prayers at the foot of the altar? Or, instead of having them folded palm to palm, the fingers extended and united, do I clasp them in some way before my breast?

Do I make a profound inclination of the body at the *Confiteor?* Do I make a medium inclination of the body in the *Deus, tu conversus?* Have I forgotten that very helpful little suggestion as regards these inclinations of the body to the effect that for a profound inclination if one were standing at the altar one's forehead ought to be about on the level with the altar table, and for a medium inclination one's forehead ought to be about on the level with the top of the chalice?

When I ascend the altar and kiss it, do I kiss it in the center as it should always be done?

Mass of the Catechumens

When I go over to the missal again, are my hands folded? Are they folded when I come back for the *Kyrie?*

Do I begin to recite the *Kyrie* as soon as I leave the missal so that I am almost through with it when I arrive at the center of the altar, forgetting that one should first go to the center of the altar and there begin the *Kyrie?*

Do I, when I turn around to say the *Dominus vobiscum,* stretch out my hands too wide, forgetting that when the hands are extended before the breast, they should never be wider than the shoulders and should be directed in a straight line and at the same height? And do I fold my hands when I go back to the missal for the orations?

When I say the *Oremus* at the orations do I make a profound bow of the head to the crucifix, as prescribed, and do I do the same at the *Jesum Christum* at the conclusion of the orations?

When, in the course of the Epistle, the Holy Name of Jesus occurs do I make a profound bow of the head to the crucifix each time?

Do I read the Epistle in a loud

voice, at least in a voice that is not a whisper?

When I recite the *Munda cor meum* at the center of the altar do I make the prescribed profound inclination of the body?

Am I ever so forgetful as to read the Gospel in a whisper?

Do I observe the various tones of voice prescribed at the various parts of the Mass: loud, medium, secret? Do I remember that secret means subdued or whispered so that the celebrant hears himself but no one else hears him?

Do I, instead of folding my hands at the reading of the Gospel, keep them clasped in some way before my breast or rest them upon the book or upon the altar?

After reading the Gospel do I lift the book somewhat from its stand and bend slightly to kiss it?

Do I omit certain prescribed profound bows of the head during the Gloria and the Credo?

Am I too fast in turning around for the *Dominus vobiscum*, so fast that when I turn back the chasuble swishes out behind me?

Mass of the Faithful

Do I say all the Offertory prayers, those at the offering of the Host, those at the offering of the chalice, and all the rest up to and including the *Lavabo* in a loud voice that can be heard in the church, forgetting that all those are secret prayers and are to be said in a whisper audible to the priest alone?

Do I make a medium inclination of the body during the *Suscipe?*

Do I, at the *Orate fratres*, say not only the first two words aloud but also all the others, which the priest is supposed to say secretly? And when the server has answered his part, do I say *Amen* in a loud voice, forgetting that that too is secret?

Do I say that magnificent prayer which is the Preface with too much speed, especially the threefold *S a n c t u s, Sanctus, Sanctus?* Do I make a distinction between the tone of voice in the rest of the Preface and the *Sanctus, Sanctus, Sanctus*, forgetting that the *Sanctus* and *Benedictus* are to be said like the *Orate fratres*, in a medium tone of voice, one that can be heard only by those who are near the altar? Do I fold my hands at the *Sanctus* and place them upon the altar, forgetting that the hands are indeed to be folded but here they should not be placed upon the altar?

The Canon of the Mass

Do I, just before the *Te igitur*, extend my hands and raise them too high, forgetting that the hands are not to be extended beyond the width of the shoulders and are not to be raised higher than before the face about a hand's length above the shoulders? Do I first make this gesture and then, when profoundly inclined, begin the *Te igitur?*

Do I never turn the pages of the missal after beginning the

Canon, saying the prayers by heart, forgetting that this should never really be done, that one should always or almost always, unless one is especially sure of himself, read the prayers of the Canon and not recite them from memory?

Do I say the secret prayers before the Consecration aloud?

Do I pronounce the words of Consecration in a low whisper that can be distinctly heard by myself but not by others?

When I raise the Host aloft do I raise it high enough, remembering that I am to show it to the people? Do I recall that if I show anything to anybody I do not extend it and withdraw it in a flash? Do I, in accordance with the *Ostendit populo*, make it a point that the Host be raised aloft well above the head and be held there for a moment, for the length of time it takes to say *Ecce Agnus Dei*, for instance, and then reverently lower it? When I raise the Host, do my eyes follow it as they should? Do I reflect that that is also an aid to elevating it high enough and in a straight and pleasing manner?

Do I say the secret prayers just before the Consecration of the wine aloud?

In my elevation of the chalice is there too much speed? Is it raised high enough? Do I follow it with my eyes, lest it be held awkwardly, even crookedly? And is it only when the chalice has been raised aloft with my right hand that I bring my left hand to the base of the chalice?

Do I, as I proceed with the prayers, extend my hands far beyond the width of the shoulders?

Do I forget that the words *Nobis quoque peccatoribus* are to be uttered in a medium tone of voice so as to be heard only by those in the immediate vicinity, those serving at the altar, for instance, or those who are in the sanctuary, and not by those who are in the church?

The Sign of the Cross

At the Little Elevation, as it is sometimes called, one of the most sacred parts of the Mass, do I make those five signs of the cross with the Host, first over the chalice and then between the chalice and my breast, with lightning-like rapidity, and then swiftly raise the Host and chalice slightly above the corporal, and swiftly let the Host drop down upon it?

Do I remember that during the recitation of the *Pater Noster* the eyes of the celebrant should be fastened upon the Host unless, as in a high Mass, it is necessary for him to look at the notes in the missal? Do I say the *Amen* at the end of the *Pater Noster* in a loud voice that resounds throughout the church, forgetting that the missal says that this is to be secret?

Do I make only a profound bow of the head at the Agnus Dei, as prescribed?

Do I, when it comes to the secret recitation of the three prayers before Holy Communion, make a medium inclination of the body with my forehead down about on the level with the top of the chalice, and do I maintain that same inclination of the body during the *Domine, non sum dignus?*

Do I remember that the first four words of the *Domine, non sum dignus* should be said in a medium tone of voice to be heard by those in the immediate vicinity only and the rest of the words are to be said in secret?

Do I say the prayers aloud before I give myself the Sacred Host and the Precious Blood, forgetting that they should be said in secret?

Do I pause for a few moments in devout prayer after receiving the Sacred Host? After receiving the Precious Blood do I remember not to pause but to continue with the Mass or, as the case may be, proceed with the distribution of Holy Communion?

Communion of the People

After the *Confiteor* do I turn around with my back directly turned upon the uncovered ciborium, forgetting that I should step slightly to one side and face the people diagonally so as not to turn my back to the ciborium?

Do I remember that I should stand with my back directly turned to the tabernacle when I face the people for the *Ecce Agnus Dei?*

When holding the Host above the chalice and saying the *Domine, non sum dignus,* do I say only these four words aloud and the others in a whisper or do I say all the words aloud, as it should here be done?

In distributing Holy Communion do I begin with the formula *Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam. Amen* and then, instead of saying this formula for each and every communicant, do I simply begin to recite it slowly and distribute one Communion after the other while saying the one same formula, so that by the time I have recited the whole formula once I have given the Sacred Host to half a dozen people? Do I continue thus down the line, forgetting that in the administration of this Sacrament the formula must be used completely for each and every communicant?

While reciting the *Placeat* just before giving the blessing do I incline the body profoundly, forgetting that for this prayer a profound bow of the head is prescribed and sufficient?

When I give the blessing do I use a loud tone of voice so that it can (reasonably) be heard all over the church, as it should be?

Do I make a very tiny sign of the cross when thus blessing the people, maybe six inches high by three inches wide, whereas

it ought to be given so that the hand comes down from the height of the forehead to the middle of the breast and then over to the left and from the left to the right shoulder?

The Last Gospel

Do I say the *Dominus vobiscum* when turning to the right and completing the circle after the blessing, forgetting that it should be said when I am at the gospel side of the altar and about to begin the Last Gospel?

When reading the Last Gospel do I fold my hands palm to palm, the fingers extended, not fan-like but united? Or do I rest them on the altar or clasp them on my breast in some way, which I should not do?

Am I ashamed to fold my hands properly when they should be folded? Do I give the servers a good example in this?

Do I make the genuflection at the Last Gospel and then finish reciting it while I am on my way to the center of the altar, instead of finishing it right there?

In General—

Do I say Mass too rapidly? Do I say it with such speed that when I get to the Consecration and look at my watch I am filled with some trepidation and a strange fear grips my heart—the fear that if I continue at such speed I will finish it in less than fifteen minutes? Do I know what that means? Am I not at all perturbed if, somehow or somewhere (maybe the giving of Communion), I slow down, so that from the time I arrive at the foot of the altar to the time when I come down to begin the prayers after Mass it is eighteen minutes? Have I no scruples at all when I can say that, including vesting and divesting, I spend twenty minutes at my Mass? Does that not seem rather streamlined to me? Am I sure that when saying Mass during this length of time I observe with due decorum all those rubrics and ceremonies, for the very least of which one saint would gladly die?

Do I ever reflect that I studied at least twelve long years before I was ordained and that I was ordained chiefly to offer the sacrifice of the Mass for the living and the dead and that now, after having striven so mightily for the privilege of standing at the altar to offer sacrifice, it seems to others (if not to myself) that as soon as I get to the altar my greatest concern is to get away from it again as soon as possible? Or do I give it the desired thirty minutes, not counting the distribution of Communion, etc.?

Do I really let my Mother, Holy Mother Church, teach me? Do I let my Mother teach me in the *Ritus Servandus* how to make the sign of the cross, how to fold my hands, etc.?

Have I spent a little time each day since I was ordained reading up on the rubrics and on the Mass as such? Is it "the Mass

that matters" most of all for me?

How would I answer the question so often asked: "Why does our priest say Mass so fast?"

O good Jesus, grant that I may be a priest according to Thine own heart!

For the Celebrant Himself

Collect

O almighty and merciful God, graciously hear my humble prayers, and make me, Thy servant, a worthy minister of Thy holy altar, who have been ordained by Thee, through no merit of my own, but by the abundance of Thy mercy, to minister in these heavenly mysteries, that what my voice shall declare may be confirmed by Thy sanctifying grace. Through our Lord.

Secret

Wash away, O Lord, by the power of this sacrament the stains of my sins; and grant that by Thy grace, I may be made worthy to fulfil the duties of my state. Through our Lord.

Postcommunion

O almighty and everlasting God, who hast willed that I, a sinner, should minister at Thy holy altar and give praise to the power of Thy holy name: grant, in Thy mercy, through the mystery of this sacrifice, the pardon of my sins, that I may be made worthy to render fit service to Thy majesty. Through our Lord.

A Bit of A Difference

I was instructing a group of prospective altar boys in their Latin when one of them raised his hand and asked quite irrelevantly: "How come sometimes you say Mass and sometimes you just read what time the Masses are, Father?"

After a monent's consideration I realized that he was asking me why he sometimes saw me saying Mass and reading the announcements at my own Masses and why at other times he saw me coming out to read the announcements at another priest's Mass. I then explained our system of taking turns preaching at all the Masses on a particular Sunday. By way of further explanation I gave him an example.

"Remember two weeks ago? I said Mass but didn't preach or read the announcements. One of the other priests talked at my Masses. But last week it was my turn to talk, so I read the announcements and gave the sermon at all the Masses." I recalled smugly that I had preached on the Mystical Body and had done what I secretly thought was a pretty good, clear job.

The little fellow's face lit up when I mentioned my last week's sermon. "Oh, yes," he said in his precise little way, "I remember that. You talked on the Mystical Bottle."

Wherever you are . . . Whatever your fund-

YOU SHOULD INVESTIGA

LAWSON ASSOCIATES S

The professional direction of fund-raising campaigns for the Church requires the guidance of those who, in addition to understanding the most productive and economical means of raising money, also understand the Catholic problem.

Year after year, m
is for the Church
diocesan appeals
school building fu
from Lawson As
For example:

PARISH IMPROVEMENT PROGRAMS:
St. Michael's Parish, Canon City, Colo...
St. Patrick's Parish, Catskill, N. Y.....

PARISH HIGH SCHOOL BUILDING FU
Cathedral of the Madeleine High School
Salt Lake City, Utah.....

CENTRAL CATHOLIC HIGH SCHOOL
BUILDING FUNDS:
Great Falls, Montana, Central Catholic H
Pueblo, Colorado, Central Catholic High

DIOCESAN FUND-RAISING CAMPAIG
Diocese of Savannah-Atlanta, Ga.....

CATHOLIC HOSPITAL BUILDING FU
Divine Providence Hospital, Williamsp
Our Lady of Lourdes Hospital, Camden

roblem . . .

r cent. of our work
ovement programs,
ospital campaigns,
: all have benefited
ning and direction.

AMPAIGN BJECTIVE	AMOUNT PLEDGED
$35,000	$51,000
60,000	66,000
175,000	212,000
300,000	442,000
400,000	479,000
1,000,000	750,000
700,000	751,000
2,200,000	2,408,000

We believe that one cannot obtain maximum results in a fund-raising campaign for the Church unless one knows how a Catholic thinks, how he acts, what he believes and what he will do for his Church, his bishop or his parish. Our planning and direction are based not only on successful fund-raising—they are based on successful *Catholic* fund-raising.

• • • •

May we explain to you how we plan and direct fund-raising campaigns for the institutions of the Church? Preliminary surveys and consultation are provided without cost or obligation.

Send today to Dept. G-5 for the brochure: "Your Appeal to the Public." You will find it helpful.

B. H. Lawson Associates

INCORPORATED

•

307 SUNRISE HIGHWAY
ROCKVILLE CENTRE, NEW YORK

Mothers Rule The World

Thomas M. Flynn

Outline of an organization

NO priest needs to be convinced of the tremendously important part the home plays in the formation of the child. Nor will he argue against the proposition that, in the vast majority of cases, it is the mother who largely shapes the character of the home. All of his varied and intimate experience with souls has proved to him over and over again that there is no substitute for really fine Catholic training and example early in life. The home, the Church and the school all have a part, he realizes, in the formation of a child's character and in the direction of his life, but he appreciates, as perhaps no one else does, that Church and school can rarely, if ever, supply what the home has failed to give. Indeed, in a well-trained, conscientious, prayerful mother can be found all that is absolutely necessary for the child's direction back to God, with the one large exception of the Sacraments and Mass.

This writer feels confident, therefore, that all priests who do not already know about the Confraternity of Christian Mothers will be happy to hear of it and that those who do have some knowledge of it now will appreciate a reminder of its existence. It seems indisputable that this organization can be of huge value to any parish, since it builds solidly on the most basic elements in Christian life.

Not Quite A Century

On May 1, 1950, exactly one century will have gone by since the day on which the Christian mothers of Lille, France, assembled for the first time to pray with and for one another and their children, to discuss their problems, and to advise one another regarding the Christian upbringing of their families. This was the first union and the first public meeting of Christian mothers and it was the beginning of a group that now numbers well over a million members and has spread far beyond the limits of France.

It is notable that this movement took its origin from the mothers themselves. The spontaneous concern of a few mothers in northern France over their heavy responsibilities to their children and to God came to the attention of a certain Louise Josson de Bilhem, the wife of a Court official, a mother herself, and a strong-willed, strong-minded supporter of all good causes. It was through her efforts that the first band of mothers became

---

The writer, no stranger to our pages, is a Hartford priest and a contributor to "Information," "The Family Digest," and other periodicals.

united in a holy league calculated to strengthen its individual members in their maternal duties by means of common discussion, good example, and, above all, prayer.

These good women realized from the start that their efforts needed the support of Christ's priests in whom alone rest the knowledge and the right to teach Christ's doctrine accurately and the power to dispense the strength and enlightenment of God's grace. Almost immediately, therefore, the undertaking was submitted to their pastors for assistance and encouragement.

The growth of the movement was astonishingly rapid and in 1871 an Archconfraternity of Christian mothers was canonically erected in Ratisbon, Germany; its right to affiliate kindred societies, however, was limited to Germany and the surrounding German population. Nevertheless, the society found its way to America at an early date, and on January 16, 1881, the Confraternity of Christian Mothers, canonically erected in St. Augustine's Church, 220 Thirty-Seventh Street, Pittsburgh 1, Pennsylvania, was raised to the rank of an Archconfraternity with the right of affiliating other Confraternities. The central headquarters for the organization in this country is found at that address and any information concerning the movement may be procured there.

Almost every parish has a women's organization of some kind. And in many cases the pastor whose parish does not have such an organization feels that his women should be bound together by something stronger than mere parish membership and is reluctant to form such a group only because he knows from sad experience that the foundations on which these unions of parish women rest are too often insubstantial and even frivolous. Every priest, probably, has heard some perfectly sincere pastor murmur: "The Lord deliver me from a crowd of trouble-making women." And there is undoubtedly something in it. While the solidarity of the parish women is a very desirable end, the mere bringing them together on some pretext or other several times a year will not accomplish that end; indeed, it may very well lead to the particular kind of warfare that can break out only among a group of women. What any organization of women needs is a real reason for existing. It has to rest on a solid basis of mutual need. And in the case of the Confraternity of Christian Mothers, that is precisely what we have.

In addition to its primary end, this union of mothers can accomplish practically everything that any other group of parish women can do. Certainly it accomplishes the objective of parish unity. If, therefore, any pastor is dissatified with the workings (and perhaps feud-

ings) of his existent Women's Guild (or whatever), let him consider carefully the obvious advantages of an organization resting on the rock-like purpose of Christianizing mothers so that they can Christianize their children. If he can conceive of anything more advantageous to his parish, he is an extremely imaginative man. And if there is a pastor who has been looking for an organization to bring together his women in a union that will benefit both them and the parish, then he need look no longer.

The Blessing of Pope Pius IX

When Pope Pius IX first learned of the growing association of Christian Mothers he gave it his eager blessing. It was he who cried out: "Give me truly Christian mothers, and I will renew the face of the earth."

In numerous parishes, in many centuries, pastors who have seen their parishes deepen spiritually through the spiritualizing of the parish mothers, and the mothers themselves, who have seen the benefits that have come to their families and themselves, who have seen the benefits that have come to their families and themselves through prayerful association with others in their state, have added their blessings to that of the Holy Father.

Perhaps the best way to present the workings of such a group would be to outline the procedure for establishing one in your parish. The Manual for Directors and Officers suggests that the first step be the selection of a small number of prudent, trustworthy, pious and zealous mothers to whom the objectives of the new organization can be explained. As soon as these women are acquainted with the principal features of the Confraternity, they will begin to attract to their group a number of friends and relatives. A few weeks after the first impulse has been given to the movement, a priest who has familiarized himself with the ideals of the Confraternity should preach on it at all the Masses one Sunday or should give a triduum on the subject, concluding with the first solemn reception. All the emphasis should be on the primary objective of the new group, namely, that the mothers may learn to love prayer, to receive the sacraments more frequently, and to perform their duties toward husband and children more faithfully.

It is now time to seek ecclesiastical approbation and affiliation of the group. The first thing to do is to petition the Ordinary of the diocese, in writing, for the canonical establishment of the Confraternity and for the permission to affiliate it to the Archconfraternity. The best procedure here is to request a blank application from the Director General (at present, Fr. Bertin Roll, O.

F.M. Cap.) of the Archconfraternity of Christian Mothers at the central headquarters. This application, properly filled out, must then be sent to the Ordinary for his signature, and afterwards be returned to the Director General. A Diploma of Affiliation will be sent to the new group and will carry with it all the indulgences and privileges of the Archconfraternity.

Purpose of the Group

While the activities of the Confraternity may extend to such parish activities as tending the altar or giving socials, never for an instant may the primary purpose of the group be lost sight of. It exists to make a good Christian of the child by first making a good Christian of the mother. In passing, we may note that any reputable, pious Catholic woman, married or widow, though she has no children, can be admitted, provided that she seriously intends to promote the aims of the group. The Manual makes clear that any woman whose reputation is not good or whose previous conduct does not give promise that she will be a good member of the Confraternity must be rigidly excluded until these barriers are removed by the woman herself. It is obvious, indeed, that such a high standard must be maintained if the organization is to serve the purpose for which it was created.

One of the first duties of a member is extreme solicitude for the Christian education of her children. She must also recite a daily prayer to the patrons of the Confraternity both for the children and the mothers themselves. Charity toward each other must be cultivated by the members and exercised by monthly Communion for the associates, or at least, attendance at Mass and spiritual Communion for the associates.

Several times during the year, and wherever possible every month, the members assemble for a conference by the Director and to offer up prayers for the intentions especially recommended to them by the associates. These meeting-days should be a time of recollection and examination of conscience on the fulfillment of their maternal duties. The day should begin with a Mass for the intentions of the members at which all who can should receive Holy Communion. Twice a year a general Communion should be held, on the principal feast of the Confraternity and on another day appointed by the Director.

Among the large body of literature which the Archconfraternity puts out for the assistance of the local directors and members, is a pamphlet called "Mothers Rule The World." The sentiment embodied in that title has become pretty well accepted throughout the centuries. If we win the mothers, we have won the children. Here, it seems to us, is a real agency for winning them.

Smith vs. Dallman
or
The Bible Versus Luther

Lon Francis

DALLMAN:

CHRIST forbids persecution. Luke 9:51-56.

The Pope commands persecution. By the Inquisition the Pope burned thousands and thousands of Christians for no other reason than that they didn't believe in Christ.

Luther said: "It is against the will of the Holy Ghost to burn heretics." Pope Leo X condemned this thesis as false doctrine. Gregory XVI, Pius IX, and Leo XIII have condemned liberty of conscience.

"The faithful (Catholic) should imitate the practical political wisdom of the ecclesiastical authority" (p. 202).

The priest directs the vote of the Catholic citizen.

"In addition to liberty" the Pope wants the Catholic Church to enjoy "the favor of the laws and the patronage of the public authority" (p. 324).

"Liberty of worship . . . is no liberty, but its degradation" (p. 149).

The Pope wants "laws by which, in the judgment of the Church and of Reason itself, human teaching has to be controlled" (p. 155).

The Pope still claims the right to "punish" those who do not obey him (p. 160). "Punish." Inquisition!

"Catholics should . . . give their attention to national politics" (p. 131). "To support men of acknowledged worth, and who pledge themselves to deserve well in the Catholic cause" (p. 198).

Look at that again!

SMITH:

It is a very strange interpretation Dallmann gives to Luke 9:51-56.

Christ rather predicted that His Church and His followers would be persecuted. That Christ regarded His Church as Himself is clear from His words to Paul: "Why persecutest thou Me?" (Acts 9:4). Christ had already gone back to Heaven and, therefore, Paul was not persecuting *Him* directly, but was persecuting His Church, which He identified with Himself in many ways. "If he refuse to hear even the Church, let him be to thee as the heathen and the publican" (Matt. 18:17): "He who hears you hears Me" (Luke 10-16).

But Christ told His Apostles that they would be persecuted: "If they have persecuted Me, they will also persecute you" (John 15:20). "Blessed are you when men shall reproach you and persecute you, and speaking falsely, say all manner of evil against you untruly for My sake. Rejoice and be glad because your reward is great in heaven" (Matt. 5:11-12).

On another occasion Christ

said to His Apostles: "You shall be hated by all nations for My name's sake" (Matt. 24-29); and "If the world hates you, know ye that it has hated Me before you" (John 15:18). "The disciple is not above the Master, nor the servant above the Lord . . . If they have called the Master of the house Beelzebub, how much more those of his household" (Matt. 19:24-25)?

Christ also foretold that His *followers* would be persecuted. St. Paul writes: "We suffer persecution, but are not forsaken; we are cast down, but we perish not" (2 Cor. 4:9). The same Paul, writing to Timothy, says: "And all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12).

Now all the Apostles save St. John met their death at the hands of persecutors; and Peter's successors in the See of Rome met their death in the same way for nearly 300 years, as did their fellow Bishops in Jerusalem, Antioch, Alexandria, Smyrna, Lyons, and many other places. But they and the hundreds of thousands of martyrs, who were followers of Christ, belonged to the Church to which Peter and the rest belonged. They themselves called it "The Catholic Church."

When Dallman charges the Pope or the Catholic Church with persecuting, he certainly displays an ignorance of true history. Catholics have been the objects of bitter persecution at the hands of Protestants, but never did the Catholic Church as such persecute Protestants. The best Jewish historians maintain that they were *never* persecuted in Rome under the Popes, but were befriended.

Dallman refers to the Spanish Inquisition, but none raised their voices against the abuses of the Inquisition more than the Pope. The Inquisition was intended primarily to preserve the *unity of the State* against the Moslems who, living in Spain for centuries, together with the Jews, who cooperated with them, were doing the same thing of which we accuse Communists today, namely, of trying to overthrow the government.

Another instance "Bartholomew's Night," for which the Church is blamed, was all over before the Pope knew anything about it. He is charged with having congratulated the King on the success of the massacre, but the best historians claim that he merely congratulated the king on having saved his own life against a plot. It is in this way that history is distorted.

Historians tell us that during the reign of Elizabeth in England Catholics were treated far worse than they are behind the Iron Curtain today, and that ten times as many of them were done to death as suffered under the Spanish Inquisition. Yet this was an *official* Protestant Inquisition. The head of the Protestant State was also head of the Anglican Church.

Why go back hundreds of years when we have a situation today in which Protestant organizations in our own country are cooperating with atheistic and Communistic groups to discredit the Catholic Church before the American people. It is a case of "saying evil things *falsely* against them."

We wonder whence Dallman gets his information which leads him to say that Luther did not believe in persecuting heretics. We could quote a large number of non-Catholic historians, many of them born and raised in Germany, who tell us how Luther incited persecutions not only against heretics, but against the peasants.

Dallman must also be thinking of his own church when he writes: "The priests direct the vote of the Catholic citizen." No politician would uphold that charge. Politicans know that Lutherans always vote for their own when they are running for office, while Catholics often vote for Lutherans even when some of their own are running for office. The present Governor of Indiana, a Lutheran, received the vote of most Catholics of the state.

The Pope wants only peace and order in society, wants the liberty which the Church needs to promote the interests of Christ, and when she has this she cares little about the kind of government under which the people live. His was the only international voice, which by special Encyclicals, condemned both Nazism and Communism.

What Dallman means by "human teaching" is not clear to us. The Pope does not claim the right to "punish" except in a spiritual way. Excommunication, for instance, by which people are excluded from the Sacraments and public prayers, is intended as St. Paul intended it for the incestuous Corinthian, for the soul's sake.

Preach to the Jews

"This, beloved, let us preach to the Jews, wherever we can, whether they receive our words with joy or with anger; thus let us preach to them with love for them in our hearts. It is not for us to boast proudly over the broken branches; rather, let us consider, by whose grace and with what mercy, and onto what root, we were grafted. Let us not be conceited, but rather one with the humble. Let us say to the Jews—without, however, insulting them in the spirit of presumption, rather exulting in God in the spirit of fear: 'Come, let us walk in the light of the Lord, for great is His Name among the Gentiles' (Is. 2:5; Mal. 1:11). Should there be those among them who hear and obey, to them it is said: 'Draw near to Him and you will be enlightened; your countenance will not be ashamed' (Is. 29:22)."—St. Augustine.

Code and Cult

St. Patrick's Seminary
Mento Park, California

P. J. Lydon, S. T. D.

WHAT is the exact scope of the recent indult allowing chaplains to give Confirmation to infants in danger of death?

The indult was given for one year. It applies in maternity homes or hospitals or foundling asylums where the little ones (pueruli) are in danger of death. If there are several chaplains, only the chief chaplain has the faculty, and he must be appointed in a stable manner. The chaplain cannot validly use the indult if the Bishop of the diocese or even only a titular Bishop can administer the sacrament without inconvenience. The chaplain cannot validly confirm if the pastor of the district can administer the sacrament without legitimate excuse (October 25, 1948). The faculty given to pastors when a Bishop is not available was dated September 14, 1946. It is not limited to infants in danger of death. For a commentary on this latter faculty, see *Eccl. Review*, April 1947, pp. 241 ff. Assistants do not possess this power.

What is the law on bination? Some priests seem to be wrong in applying it.

A priest may not celebrate two masses on Sunday or a Holy Day of Obligation without an Apostolic Indult or the concession of the local Ordinary. The Ordinary cannot allow this unless in his judgment a notable part of the faithful cannot otherwise hear Mass because of lack of priests (Canon 806). A *notable part* of the faithful means 20-30 persons as is commonly taught. Even a smaller number would justify bination in some mission churches.

If a priest outside is visiting a pastor, the latter or his assistant may not binate if the visitor is able and willing to celebrate one of the masses. This applies also to a monastery where there are several other priests besides the parish clergy. It is taught by many that a priest may binate in order to consecrate for viaticum even if he is not fasting. This is not practical, since generally sufficient particles are consecrated for emergencies.

In recent years the Holy See has given faculties to binate on an ordinary week day because of marriages, funerals, etc. An Apostolic Indult is generally needed to trinate. Without an indult a second mass by the same priest on a week day is not allowed for a funeral, marriage, etc. (Cappello, I, n. 695, edition 4).

Priests, who with a certain spirit of contempt binate without canonical cause, or when they offer mass not fasting,

should be suspended by the Ordinary from celebrating mass for a time depending on circumstances (Canon 2321). *The Jurist,* April, 1942, p. 145; July, 1942, p. 263.

A priest of a religious order was secularized by Rome lately. May he be a diocesan official?

No, according to Canon 642. The appointment is not null (Canon 11), but it is unlawful. The law was made to curb ambition. The ex-religious cannot be pastor of the cathedral, professor in a seminary whether major or minor, hold diocesan offices such as judge, defender of the bond, etc., confessor of religious even in diocesan communities. A religious or an ex-religious cannot be a diocesan consultor (Commission of Interpretation, January 29, 1931).

Are many of the laws of the Plenary Councils of Baltimore set aside by the Code?

All laws general or particular which are opposed to the Code are abrogated unless the Code expressly allows some particular laws to stand (Canon 6, n. 1). About thirty laws of Baltimore are abrogated; over fifty remain. See Barrett: *A Comparative Study of the Councils of Baltimer and the Code,* Catholc University, 1932.

If I find a person in danger of death and he had only a suspicion that his act involved censure reserved to the Holy See, what should be my way of acting?

A priest may absolve from all reserved sins and censures if the person is disposed *in periculo mortis.* The confessor need not tell the penitent that the case is reserved to Rome. He should do so in urgent cases outside of danger of death (Canons 2252, 2254; Decree of S. Paenit., April 18 1936). *Perfect* knowledge of the censure is required in some cases (Canon 2229) when the law says, "He who *presumes, dares rashly, knowingly,* etc." In ordinary cases, where these words are not used, crass or supine ignorance would not excuse, i.e., serious suspicion that there is a penalty threatened and no investigation is made. For example, a person suspects that there is a special penalty for the crime of abortion. He incurs the excommunication when he commits the delict. It is gravely guilty ignorance.

This Helped Me

For weddings and funerals, we distribute the "Mass on the Day of Burial" and the "Mass on the Day of Marriage," both printed by the Leaflet Missal of St. Paul, Minnesota. **The parish** buy these. About 10% of the funeral booklets, and about 20% **of the marriage booklets are taken away from the church each time they are put out. That is all right—I consider it good advertising.—Contributed.**

N. O. D .L. Notes

Chicago campaign *Women join the crusade*

According to NC-News Service, a third survey of retailers of comic books, pocket-size novels and other periodicals aimed at young people is being undertaken by the Chicago Archdiocesan Council of Catholic Women as part of a decency-in-print crusare begun last fall. More than 3,000 outlets were visited by the women in the second survey.

Procedure in the survey is to solicit the cooperation of the retailers by asking them to return to distributors all comic books, magazines and pocket-size books violating a six-point code set up by the Council. The offending publications are listed by the ACCW in the instructions which have been given to all parochial chairmen.

The plan of the crusade calls for continual vigilance, with further surveys scheduled for this summer. The lists for the third survey carry additions in each category of publications under surveillance, and committees are alerted to the flood of digest-size novels reaching certain quarters and to under-the-counter and back-of-the-store sales.

The lists now include 48 comic books, 105 pocket-size books and 112 magazines, which have been deemed objectionable reading for youth by the reviewing committees. Among the latest additions is a popular woman's home magazine.

The ACCW Code for determining indecency is as follows: (1) Objective and offensive presentation of sex facts; (2) Featuring crime; (3) Portrayal of illicit love; (4) Blasphemous, profane and obscene speech; (5) Indecent and suggestive illustrations; (6) Vulgar and lewd advertising.

Turning the Clock Back

In his latest novel Aldous Huxley pictures the devastated peoples left alive after a future atomic war using stores of library books for stoking their primitive cooking fires.

No doubt he based this on what actually happened after the Reformation. For many years following that triumph of the New Learning, bakers used the vast masses of books from the monastic libraries to heat their bread ovens.

Monastic books also had an advantage over the modern. Being of vellum, their large pages were just the things for filling windows and they were often used thus with stained-glass as well as draught-resisting effects.—**The Universe, London.**

Magazines Disapproved

BY THE

National Organization for Decent Literature

June, 1949

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION
CODE FOR CLEAN READING

Periodicals are listed, which

(1) glorify or condone reprehensible characters or reprehensible acts;
(2) contain material offensively "sexy";
(3) feature illicit love;
(4) carry illustrations indecent or suggestive, or
(5) advertise wares for the prurient-minded.

It will please the readers to learn that many magazines which had been on this objectionable list have discontinued publication during recent months. New magazines are also appearing every month, but they will have our attention for your guidance in future reports.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

Amazing Detective Cases
Authentic Detective

Beauty Parade
Best Songs
Best True Fact Detective
Big Song Magazine
Bits of Beauty
Breezy Stories
Buddies

Cartoon Humor
Cheers
Comedy
Complete Detective
Cosmopolitan
Crime Detective

Detective World

Eyeful

Fact Detective
Flirt
Front Page Detective
Fun Parade
Federal Crimes Detective

Gaiety

Headquarters Detective
Hit

Joker

Laff
Laff Annual
Life Romances
Line Up Detective

Movie Play
My Romance

National Detective Cases
Night and Day

Pack of Fun
Peek
Picture Show
Police Record Detective
Popular Songs
Pepper
Police Detective
Popular Psychology Guide
Pix

Real Detective Cases

See
Sensational Detective Cases
Show Girls
Sir
Smash Detective Cases
Smiles
Sports Action
Strength and Health

Ten True Crimes
Timely Detective
Titter
True Crime Detective
Tru-Life Detective Cases

Uncensored Detective

Western Trails
Wit and Wisdom
Whisper
Wink

Your Physique

Sermon Suggestions

✠*J. F. Noll, D.D.*

For the month of June

Offer the Mass with the Priest

June 12

Catholics must correct the habit of attending Mass mechanically chiefly for their own good. The Mass is a divine Sacrificial Act, and has too much significance for you, to justify a routine attendance at the same. The priest offers it every day, while you are obliged to participate in it only once a week, yet it is your sacrifice as well as his.

You should think today of tomorrow's Mass, determine the special purposes for which you will offer it with the priest, and manage to be in your pew before the priest comes out from the sacristy.

In the Mass there is (1) a part of preparation; (2) a part in which you join the priest in his oblation and make an oblation of your own; and (3) a part in which you receive what was consecrated.

(1) If you are not at Mass from its very beginning, you fail to acknowledge your sins and your unworthiness to participate in so holy an offering, as the priest says the Confiteor; you deprive yourself of the special absolution which the priest pronounces in the words: "May the omnipotent and merciful Lord grant you pardon, absolution and remission of your sins."

It has never been the mind of the Church that you should be present at Mass only physically, or that you should say prayers in your own way, without any association with the priest who impersonates Christ Himself.

It is very true that one may say the Rosary or other prayers, but these should begin only after one will have united himself with the priest offering the Sacrifice and has specified the intentions for which one would have the Sacrifice applied, at least in part.

Every Mass has infinite value and, therefore, it should first be offered for the infinite glorification of God, as an adequate atonement for sin, for the spread of God's Kingdom on earth. It can be offered for these things without any detriment to your own intentions, whether your intentions be to procure blessings for yourself or for others, or help for the departed. Every Mass is fully capable of covering all these intentions.

We venture to say that most people come to Mass without offering it for any intentions whatsoever.

(2) While you are told that you do not sin mortally if you are present for the Mass from the Offertory on, that does not mean that you do not sin at all if you miss the first part of the Mass known as the "Mass of the Catecumens."

In the early ages of the Church, the faithful would chant the offertory verse (which differs in every Mass) while marching in procession, and carrying the gifts they brought from their homes. These they took into the sanctuary where they were blessed during the Holy Sacrifice, and from among them the offerings for the Holy Sacrifice itself were taken. To offer, means to present a gift to Almighty God; to honor, to

thank, to petition and to make expiation. Bread and wine have no special value in themselves, but draw their value from their use in the Sacrifice, during which they will be changed into the very body and blood of Christ.

When the priest raises the paten with the host and offers it to God, you should gather and place on the paten next to the host all your trials, difficulties, and sufferings of a physical nature. When he offers the chalice of salvation, you should place therein all your loneliness, homesickness, temptations, and all sufferings of a mental or spiritual nature, that all may be united to the elements which will be transformed into Christ, a sacrificial Victim, holy and pleasing unto God.

Just as the priest prepares the bread and the wine for the Holy Sacrifice, so you, the faithful members of the mystical body of Christ, must prepare your hearts for what will soon follow.

(3) After the words of Consecration have been spoken, the priest presents the Body and Blood of Christ to the majesty of God. God is well pleased with His beloved Son, and accepts the gift most graciously. As we have become one with Christ, our hearts, our sacrificial hearts, have also become a pleasing gift in the sight of Almighty God. As we address "Our Father Who art in Heaven," we pray that His Will be done. Once more we acknowledge our unworthiness, and then proceed to the table of the Lord to partake of the sacrificial meal. By that act we become most intimately united to Christ, and can say with St. Paul: "I live, now not I, but Christ lives in me." When we can not receive Christ sacramentally we should do so spiritually with an ardent desire to receive Him.

We must live our offering. It is only before the altar of God that we can draw that supernatural strength that will keep us up under the burden of each day. If we try to live in union with Christ, then there will be happiness in our hearts regardless of all outward circumstances. Each day will bring us closer to His heart, each day we shall grow in love and grace until that day when we shall surrender our sacrificial hearts to Christ, not before His altar on earth, but before His throne of glory in Heaven!

Let me close this instruction, as I began it, namely, by asking you, for your own sake, to take the Mass seriously, to have intentions in your mind for which you will offer it, and in your hearts stir up sorrow for your sins and love for Him Who, day by day, makes Himself available to you as a "perfect gift," an infinite gift, in Whom "the Father is well pleased."

Since the Heavenly Father will be pleased with your dispositions, with your offering made to Him in conjunction with His divine Son, I hardly need to tell you that you will profit immensely by every Mass in which you participate.

The Sacrament of Penance

June 19

Those who believe in the need of the Sacrament of Baptism to cleanse the soul from Original Sin, and from whatever actual sins were committed prior to the reception of Baptism, cannot consist-

ently reject the Sacrament of Penance, which was instituted for the purpose of forgiving sins committed after Baptism.

For the average person what would be the benefit of a Sacrament designed to take away sins committed up to a certain time in his life, if there were no other Sacrament to take away sins committed after that time?

A Sacrament to remove actual sin is so reasonable that opposition to it can be due only (1) to wrong impressions concerning its application; or (2) to the notion that sin can be forgiven without sorrow for it; or (3) that confession is unnatural.

(1) One reason why many people antecedently repudiate the Sacrament of Penance is that they are influenced by the erroneous notions they have held concerning the Catholic practice. They labor under the impression, for instance, that the only requisite for forgiveness is the confession of sins to the priest; and never having inspected a confessional, assume, as they have often been told, that the relationship between the priest and penitent is so close that the confessional itself may be a source of wrong.

Today people flock to psychologists and psycho-analysts not only to tell them their inmost secrets, but to be probed by all kinds of questions. There is no probing, no asking of questions, in the confessional unless it chances to be necessary. The individual acknowledges his chief faults, beginning from his last confession, receives a little advice from the priest, is given a penance to perform, and then upon assurance of sorrow and amendment, is given absolution.

Instead of being repellent, the Sacrament of Penance has been the principal reason for the conversion of many people. The late Gilbert Chesterton said that his chief reason for becoming a Catholic was "to have my sins forgiven."

(2) As a matter of fact, the mere confession of one's sins to a Priest, Bishop or Pope, unless there be genuine sorrow for the sins, coupled with a firm resolution of amendment, would not obtain forgiveness for them.

It is the Sacrament and not the priest, that forgives sins, just as it is the Sacrament of Baptism, and not the one who administers it, that takes away sins committed prior to the reception of the Sacrament.

For the valid and worthy reception of the Sacrament of Penance the person must examine his conscience, then awaken sorrow for his sins, confess them, and perform the penance assigned.

If you asked what the Scripture warrant is for the Sacrament of Penance, we would ask you to examine the words of Christ addressed to the Apostles on the day of the Resurrection, and quoted by St. John (XX, 21-23). Christ prefaces His commission with the remark: "As the Father has sent Me, I also send you" (V. 22).

From these words it is clear that the mission of the Apostles was to be identical with that of Christ; and His mission, according to His own words, was to "save the lost sheep"; "to call the sinner to penance." True He had died for sinners, but His merits must be applied to each individual soul.

Because the Apostles were only men and, as such, had no divine power, the significance of the bal-

ance of the text is very clear: "When He had said this, He breathed upon them and said to them:' " 'Receive the Holy Ghost; whose sins you shall forgive they are forgiven them; and whose sins you shall retain they are retained.' "

It was by the power of the Holy Spirit, by the power of God Himself, operating through the Sacrament of Penance, that the Apostles and evidently their real successors, were empowered to forgive sin in God's name.

(3) To those who claim that confession of sins was intended to be public, we might only refer to the many instances of Christ dealing with individual sinners—with Zachaeus, the Samaritan Woman, Magdalen, Peter, the thief on the cross. In fact, there is not a single instance of Christ pronouncing a whole group forgiven. The public confession of sins often took place among the early Christians, but it was in addition rather than as a substitute for private confession.

It has always been God's policy to deal with man through man. When He gave His Ten Commandments to the Israelites, congregated at the foot of Mount Sinai, He did not promulgate them directly, but called Moses aside, and commissioned him to deliver these Commandments to the people. When the ten lepers came to Christ to ask assistance, He said to them: "Go show yourselves to the Priest." Leprosy was a figure of sin, and even in the Old Law the priest was expected to pronounce people forgiven.

The Sacrament of Penance, so needful in God's plan of salvation, is also a most natural thing. How often do we hear it remarked that "murder will out." How often do we hear people speak of the relief they find in telling to another what disturbs and agitates their hearts.

Those who patronize the Sacrament of Penance feel much better, because they know for a certainty that what they have told will never be revealed—will never even stop in the mind of the priest to whom the story is told. The priest could not remember a person's confession if he would, because he hears so many. Immediately following one confession he hears another, and after having heard a dozen or fifty or a hundred on the same afternoon or evening, he could not possibly recall any particular confession. But, as a matter of fact, he is not permitted to try to do so.

Christ wanted His representatives throughout the centuries to be physicians of souls, but they cannot act in that capacity unless they become acquainted with the affliction or disease, just as no physician of the body could do anything for a patient until after a diagnosis.

Not what modern religions teach and practice, but what was taught and practiced all through the centuries must be taken into account. The Greek Orthodox Church, several centuries older than Protestantism, has the Sacrament of Penance, and so have the remnants of sects which were formed a thousand years before Protestantism was born. Hence the practice of confession was prevalent in the Christian Church at the time the schisms from the universal Church took place. Apostolic succession is required in the clergyman who administers the Sacrament of Penance—and modern churches, of course, cannot claim that. Their clergymen, therefore, cannot claim the power to forgive sin.

The Sacrament of Penance

June 26

Just as we take the Sacrament of Baptism for granted, which cleanses the soul from sin and adorns it with divine beauty, so do we take the Sacrament of Penance for granted, which reclaims the soul from the devil and starts it once more on the road that leads to Heaven. It is God, of course, Who confers sanctifying grace, and Who restores it but always through a Sacrament instituted by Christ.

Let us consider now the wonderful effects of the Sacrament of Penance when the three chief conditions are fulfilled, namely: (1) confession of sins; (2) supernatural sorrow; and (3) the absolution of a priest.

(1) We have called your attention to the wonderful transformation of the soul as soon as the act of regeneration takes place through Baptism. We reminded you that the child of the parent taken to the church for Baptism, is carried home as a child of God, beautiful in soul beyond all description, and that it remains in that state of blessedness and holiness until, with full knowledge of God's law and with full consent of the will, it later in life violates God's law in a serious matter.

When you line up with scores of others before the confessional on Saturday evening or afternoon, we are certain that you do not reflect on the miracles taking place in that tribune. Assuming that all the penitents have lost the state of grace there is wrought within their souls a spiritual resurrection no less astounding than a physical resurrection from the dead would be.

A soul, once possessed of sanctifying grace and now bereft of it, will have been transformed from beauty to a state of deformity more repulsive to the eyes of God than the remains of a dead human body, made hideous by corruption, would be repulsive to your vision.

Never does the mercy of God, which David said "I shall sing always," and which he declared to be "above all God's work," so manifest itself as in God's tribunal of mercy here on earth, which is the confessional.

The sinner merely acknowledges humbly and with sorrow before God and before His representative the sins he has committed, and the priest, by the words of absolution pronounces him forgiven, just as Christ, in person, pronounced forgiveness to the thief on the cross, to Mary Magdalen, and the young sick man with the palsy.

(2) Recital of sins, as a child might recite a prayer whose words he does not understand, is not sufficient for the worthy reception of the Sacrament of Penance. Sorrow must be felt in the heart and expressed in words by the one-time child of God who had deserted Him, turned traitor to Christ, and begun to follow Satan. That sorrow must be supernatural, which means that it must have at least some relationship to the God of love, and it must be coupled with a firm resolution of amendment.

I hardly need to tell you that sorrow for a sin is to be gauged by one's determination not to recommit it, or at least his sincere effort, through the use of the proper means, to prevent its recommission.

Priests fear that many people

approach the Sacrament of Penance in a routine manner because, as little children, they started to make their confession in that way. As a child you had little to confess and, therefore, little for which to be sorry. You were told to tell your sins and to make an Act of Contrition for them, most of the words of which you did not even comprehend—and the way children start is the way in which most of them continue to receive the Sacrament of Penance.

The examination of conscience is seldom complete, and thought of amendment does not enter seriously into the mind of the average person. We call him a "penitent," which implies that he is filled with repentance for what he has done, and that implies, in turn, his decision to improve with the aid of God's grace.

(3) We have reminded you that it is God Who forgives sins and, therefore, the question asked by many Protestants "how can your priest forgive sins" is legitimate and deserves the proper answer.

Even a pagan who administers the Sacrament of Baptism properly and with the right intention, forgives sin, because it is the Sacrament and not the one who confers it, which cleanses the soul and imparts grace. So it is with the Sacrament of Penance. Christ empowered the Apostles and their successors to forgive sins in His name, through a Sacrament in which, again, it is God Who operates and confers grace. No priest nor bishop nor pope can, of his own power, confer grace. You could conceivably make your confession to the pope and receive his absolution and still leave the confessional unforgiven, either because you would not make a complete confession, or because you would not have supernatural sorrow, associated with the determination to amend your life. The absolution of the priest, which is a part of the Sacrament, is effective only when the person receiving it will have complied with the other conditions for the efficacious reception of the Sacrament.

But when you will have done your part, the priest's part, which consists in absolution, will, in a moment, remove every scar of sin from your soul, and re-instate you not only in favor with God, but restore your baptismal innocence.

St. Paul, speaking to his new converts, said: "You were hitherto darkness, but now you are light in the Lord. Walk, then, as children of light" (Eph. V. 8). If that advice is applicable to every baptized person, it is equally applicable to every one who, after falling back into the darkness of sin, is restored to "light of grace."

Through Lent the thought in the liturgy of the Church runs "Today if you should hear His voice, harden not your hearts" (Heb. III, 8), which means that if your conscience accuses you of having violated any of God's laws in a serious matter, you should hearken to the call of His grace, and receive the Sacrament of Penance. You should receive it often, because you have learned from your little Catechism that "we must take more care of our soul than we do of our body." If you did not wash your body oftener than once in two or three months, you would be ashamed to appear in public. If you do not wash your soul with greater frequency, you should be ashamed to be under the eyes of God, Who sees you every moment of the day and night, and calls on you to re-instate yourself in His favor.

Actual Grace vs. Actual Sin

July 3

We have spoken of actual grace, but the Catechism also refers to "actual" sin. As the infusion of sanctifying grace into the soul the first time removes original sin, so actual grace (1) prevents actual sin; (2) enables us to grow in grace and to become closely united to God; and (3) enables us to merit Heaven.

(1) Sin and grace cannot coexist in the soul; they are like darkness and light, which are mutually exclusive. But just as grace is not merely the privation of sin, but something very positive and beautiful and divine, so sin is not merely the absence of grace, but is destructive of the merits of whatever good works we had previously performed.

In the Tower of London they have the largest diamond in the world, and whenever it is on display there is an armed guard placed near it to protect it. Because the soul of a child or of an adult in the state of grace is much more precious before God than all the diamonds in the world, God has placed over every human being a special "guardian angel" to protect that treasure surpassing all the world in value.

But divine grace in the soul is always threatened and is in danger of being robbed, as Holy Scripture tells us, by the invasion of the devil, and by our neglect to make use of actual grace, which God imparts daily for the enlightenment of our minds and the strengthening of our wills.

It is precisely because God foreknew that the average person would not, at all times, correspond with His graces, would even oppose them, and thus lose the inestimable treasure of sanctifying grace that He instituted another Sacrament for its restoration.

(2) Sanctifying grace can be augmented or increased day by day by the faithful use of actual graces, which are nothing less than inspirations and special assistance of the Holy Ghost.

Without fully comprehending what grace means most Protestants are taught that once one becomes united to Christ by faith he is saved for all times. To support this belief they quote one Scripture text against which dozens of others could well be quoted for its refutation. Their text is "believe in the Lord Jesus Christ and you will be saved" (Acts XVI, 31).

Holy Scripture tells us that he who "is holy should be sanctified still" (Apoc. XXIII, 11), or made more righteous, which means that he should grow in grace. St. Luke tells us that the human soul of Christ "grew in grace" as He grew in age and wisdom (Luke II, 52).

If faith alone produced justification all believers would enter Heaven in the same condition of soul, while the Bible tells us that, in Heaven, they will "differ in glory as one star differs from another" (I Cor. XV, 41). St. John (Apoc. XIV, 13) calls those blessed "who died in the Lord, because their works follow them"—the supernaturally good works they perform with the help of actual grace, and the benefit of which they do not lose by the commission of mortal sin.

If grace is marvelous when it is brought to the soul the first time, it is no less marvelous in its re-

storation through the Sacrament of Penance. This Sacrament effects a miracle of no less magnitude than that which Christ performed when He raised Lazarus from the grave. The former is a spiritual, and the latter was a physical miracle, both equally requiring the almighty power of God.

(3) You have been reminded of a certain fact so frequently that it should be easy for you to think accordingly, namely, that the reward we hope to receive in Heaven is supernatural, and therefore, the works by which we earn it must also have supernatural value. But no good works performed when we are bereft of sanctifying grace can merit supernatural rewards. The only value they can have is to attract the mercy of God and induce Him to give to us sufficient actual grace for a thorough repentence.

Every reflecting person will apply to the promotion of the supernatural life the principles followed by everyone on earth in relation to his natural or physical life. One who receives a large inheritance never wilfully destroys it. Every one is much concerned about the growth of his bank account, about social security, about employment. Now should not people be much more concerned about having a bank in Heaven, about making themselves eternally secure? This is only another way of asking whether they should not be much concerned about growth in grace through prayer and the performance of good work. We earn our physical living by work, and we could earn our supernatural merit here by working for God, for others, under a supernatural motivation.

There is never any need for unemployment; there is never a depression in the spiritual life and, therefore, there is no reason why we should not become and remain supernaturally rich even here on earth, rejoicing all the while that, by retaining these riches, we shall be made eternally rich with God and his angels in Heaven.

Do you make the Morning Offering regularly by which you offer to God all the prayers and the good deeds of the day for His glory and for your own growth in His favor and love? When you do this, you "supernaturalize" these works in keeping with St. Paul's advice: "Whatsoever you do in word or in work, do all in the name of the Lord Jesus" (Col. III, 17).

St. Ignatius adopted that as a motto for all members of the Society of Jesus for all time.

When the Church encouraged the Apostles of Prayer in League with the Sacred Heart, it urged the Morning Offering, whereby our own motto for the day becomes "all for God."

Infallibility

Perhaps I had better inform my Protestant readers that the famous dogma of papal infallibility is by far the most modest pretension of the kind in existence. Compared to our infallible democracies, our infallible medical councils, our infallible astronomers, our infallible parliaments, the Pope is on his knees in the dust confessing his ignorance before God.—George Bernard Shaw, **St. Joan.**

Book Reviews

Psalms and Canticles of the Breviary, Richard J. Foster, S.T.L., L.S.S., Newman, Westminster, Md., 1947, pp. xxv & 275.

FATHER FOSTER'S Commentary is more in the spirt of Wilmot's **Little Handbook** than in that of the scholarly work of Bird or Boylan. There is scholarship in the work that Father Foster has done, but its presence is rather felt than experienced at firsthand. For his aim is to bring us a short, non-technical work on the psalms and canticles with the intention that his comments on them serve to increase our appreciation of them as prayers. Consequently he has limited himself to a short reconstruction of the setting of the psalm or canticle to which he adds some suggestions bringing the lessons of the prayer into the life of the priest of today. To make the work more useful he has followed the new translation of the psalms and canticles.

The book opens with a short essay on the Breviary as a prayer. Father Foster's comments present nothing that will be new to the average priest. Yet, like the sermon matter of the annual retreat, they serve as reminders. Particularly is it worth drawing attention to what he has to say about the intercessory power of the prayer of the Office. This is an aspect of recitation of the Office that is sometimes overlooked.

The book is meant for those who say the Office. Father Foster also had priests in mind when he drew up his reflections. So it is recommended to them first of all. However, if a special plea may be made: those of you who have friends nearing the time when they will be subdeacons, give them this book as a gift. Get it for them while they still have the time to use it for a meditation book preparing them to say their Office. And with the growing use of the Divine Office among the laity we must not forget the need they will have for a work of this sort.—John P. McManus.

The Holy Bible, New York, Catholic Book Publishing Co., 1949.

THIS new edition of the Catholic Bible is cleverly devised; it is also well executed. It fills a very important need, and the editors are to be congratulated on having recognized the need and having taken this step to meet it.

We are in a period of transition with our Catholic Bible in English. The Old Testament is in a process of retranslation, now from the original languages; the New Testament has been revised, but is still based on the Latin Vulgate. There is in consequence some uncertainty attaching to our approved version, and with this perhaps some tendency to wait a more settled text. More than one person has made the statement: I shall put off my reading of the Bible until the definitive version is complete. There lies the danger. We may have to wait long for the entire Old Testament in its new translation; we may have to wait still longer for the New Testament taken from the Greek.

Postponement, therefore, of our Bible reading might mean years. Something of merit to obviate this delay is urgently demanded, and

this present edition is an attempt at supplying that something. It does not claim to be the final word, or all that we are looking for in the way of a vernacular version; but under the circumstances it offers encouragement to persevering devotion to the Scriptures until our ultimate hopes are realized.

The edition offers us the Old Testament in the traditional text. This is, by the way, erroneously called by the editors the Douay. It is, in fact, Challoner's, and that is a far cry from Douay. It is remarkable what the new format and new footnotes, adopted in this edition, have done to improve the reading of this old version. Prose paragraphs, sectional headings, and similar aids have eliminated some of the obscurity; they could not, of course, eradicate the textual difficulties. This is about all that can be done with the traditional text, but it is a real help.

The Psalms are presented in a new translation; we are not told who the author of the version is. They also are given from the Latin, but from the new Latin Psalter. They will be found to be a vast improvement upon Challoner's; they might have been still better were they taken, as they could have been, from the Hebrew, and were they printed in Hebrew verse form instead of paragraphs. But even here the book will encourage the reader by demonstrating how much clearer and how much more attractive our Bible in English can be made.

The New Testament is the Confraternity edition, the most accurate of the variety of English New Testaments now available. The editors have done well to adopt it. Certainly it would have been an anachronism to have retained Challoner's, as it is a mistake for anyone to now reprint Challoner's. The Confraternity New Testament is drawn, as is known, from the Latin Vulgate; this is its remaining defect. It has become the most widely used version of the New Testament in English, even though it may enjoy no official position. Still it is in itself only a promise, a promise of an authentic and universally accepted text based on the critical editions of the original Greek.

There is, therefore, something tentative about this new edition of the Bible; but anything that is printed of the Bible in English these days must remain tentative. Under the circumstances, however, the editors have given us the best that is at hand, and their work should replace quickly any other edition of the whole Bible in English.—W.L.N.

Discourses on Our Lady, Nicholas O'Rafferty, Bruce Publishing Co., Milwaukee, 1948, pp. 257, $3.25.

FR. O'RAFFERTY is a busy pastor who, mirabile dictu, makes time, rather than finds time, to write. This volume is the latest from his pen. It brings with it its own immediate recommendation, since one may be sure that it will not smell (malodorously) of the lamp; for it has grown out of the author's own needs. Fr. O'Rafferty herein furnishes us with a series of talks which we feel sure have, many or most of them, been actually delivered by the author. They ring true.

There are thirty-three of them in all, simple, orderly, easily made

one's own, solid withal. It would be well to have them on hand for the approach of October.—G.J.G.

Ye Gods—, Ed Willock, Sheed & Ward, New York, 1948, pp. 151, $2.50.

"YE Gods" might well be the mild epithet of dismay with which the unwary **Integrity** enthusiast expresses himself, having purchased this volume under the delusion that he was treating himself to some "king-sized" essays from the facile pen of the capable Ed Willock.

These journalistic effervescences —often little more than elongated captions to the impishly clever cartoons—are much below the standard of the things we have come to expect from the **Integrity** bailiwick; for despite their pungent Chestertonian flavor, these well-chosen subjects are much too skimpingly treated.

The author appears to have succumbed to the temptation of the talented in precipitating himself into print before affording his subjects the attention they deserve. This fillip is not meant to be discouraging, for we want to hear more of what Mr. Willock has to say—but only when he is ready to say it. As the bard did not say, I write naught in malice, but speak of one who wrote quite wisely but too soon.—R. P. M.

Another Two Hundred Sermon Notes, F. H. Drinkwater, P.J. Kenedy & Sons, New York, 1948, pp. 210. $4.25.

FR. DRINKWATER has done it before; and now he has done it again: he has provided the busy and sometimes weary priest with handy outlines for sermons. What we like about his work is chiefly that it is provocative of one's own thought. Weekly sermons get to be a drag or a drug on the spirit; it is not only the congregation which must be long-suffering, for we often feel the same way when we mount the steps to the pulpit.

This volume will accordingly please most—which after all is as much as any author would ask. It will prove helpful on a surprisingly large number of occasions. Fr. Drinkwater includes not only the routine subjects but some new ones, too; there are from two to five themes for every Sunday plus occasional topics for such events as a novena to the Sacred Heart or a dedication of a church. For our own part, a series of notes on the saints proved of particular interest.—G. J. H.

Diocesan Faculties In The United States, synthesized by Joseph M. Snee, S.J., and J. Donald Clark, S. J., Woodstock College Press, Woodstock, Md., 1948, pp. 83, analytical index of subjects, diocesan index of faculties.

THIS little work aims at synthesizing faculties granted priests or other clerics by their Ordinaries either in virtue of their **potestas ordinaria** or in virtue of their **potestas delegata**. A few dispensations granted the faithful have been included in the footnotes and the compilers have included in an appendix direct dispensations from the Eucharistic fast according to recent indults.

Many readers will find the work practicable: not only professors of Canon Law, and Diocesan Chancellors, but the priest whose work takes him into many different dioceses, directors of retreats, missioners, and the like.—L. C. L.

NOWILTEX COLLARS

NEVER NEED LAUNDERING

Fresh as Linen—Outwear Linen

These are the advantages of our waterproof collars. When soiled wipe clean with cold water and soap—then dry. Always fresh and new looking. Approved and recommended by the Religious throughout the world. For greater comfort, economy, convenience, wear "NOWILTEX." Ask your Catholic Goods Dealer or write us for literature.

The Parsons and Parsons Co.
Est. 1879
Dept. B, 413-415 Huron Road
CLEVELAND 15, OHIO

A readable and compact work of reference

COURTSHIP AND MARRIAGE

John A. O'Brien

A forthright treatment of the meaning and obligations of the married state—for young couples contemplating matrimony, and for confessors, educators, parents, psychiatrists, physicians. 200 pp., clothbound, $1.75. 224 pp., with Study Club Questions, paperbound, $1.50

Dept. 4-1163

St. Anthony Guild Press

PATERSON 3, NEW JERSEY

Currente Calamo

Continued from page 412

things, teach young priests how to become good preachers and up-to-date parish administrators. Such institutes are highly important today, the Holy Father says, in view of the "increasing difficulties raised for free religious and Christian action."

Priest-training centers already exist at the Church of St. Philip Neri in Rome and at the Church of St. Charles Borromeo in Milan. An institute has also been established in Turin.

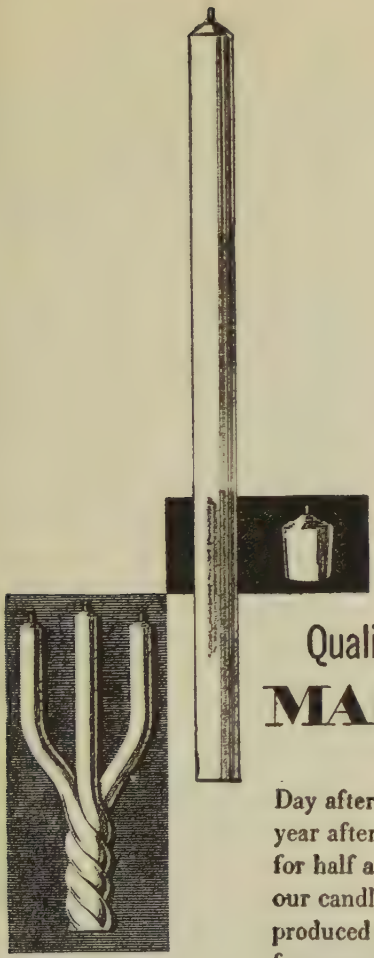
L'Abbe Jean Boulier

Δ CERTAIN Abbe Jean Boulier was denied a United States visa to this country as a delegate to the "Cultural and Scientific Conference for World Peace," which opened at the Waldorf-Astoria on March 25.

The following, issued as "Editorial Information" by NCWC-News Service, will be of interest to our readers:

Abbe Boulier is a Catholic priest of the Diocese of Monaco, who for some years has been identified with left-wing intellectual groups, particularly the "Union of Progressive Christians." He formerly served in the parish of Sainte Devote in Monaco. He was disobedient to the Bishop of Monaco and appealed against the latter's disciplinary measures to the Holy See. Abbe Boulier lost his case and was deprived of the faculty to say Mass in his diocese.

Abbe Boulier then went to Paris where he is officially attached to the Office of Scientific Research,



Quality burns clear in

MACK-MILLER

candles of character

Day after day,
year after year...
for half a century,
our candle craftsmen have
produced ecclesiastical candles
for every church use
and occasion.
Today, as in all the yesterdays,
quality is our
first consideration.

MACK-MILLER
CANDLE CO., INC.
Syracuse 1, New York
New York • Chicago • Boston

Dr. John A. O'Brien urges

". . . every Catholic family subscribe to this magazine."

Information •

THE CATHOLIC CHURCH IN AMERICAN LIFE

1 year $2
3 years $5

A monthly magazine published by the PAULIST FATHERS

407 West 59 Street • New York 19

"NYBA" Brand

INCENSE

Is Available Again!

Once again it is possible for us to receive those rare oils, frankincense, myrrh and perfumes from the far corners of the world which have been the essential ingredients of "NYBA" Brand Church incense.

Credo Incense	**$2.00 per lb.**
Oremus Incense	**$2.50 per lb.**
Beatitude Incense	**$3.00 per lb.**
Magnificus Incense	**$4.50 per lb.**
Felicitas Incense	**$5.50 per lb.**
Dignitas Incense	**$6.50 per lb.**

These prices include
One Dozen Charcoal Tablets.
Send for a free trial sample or mail your order to Dept. P

New York Bay Industries Co.

1133 Broadway, N. Y. 10, N. Y.

which is connected with the University of Paris. His duties include studies on the history of Canon Law. Several French Bishops are understood to have barred Abbe Boulier from speaking in their dioceses, when he was scheduled to appear there in meetings called by an organization naming itself "Rally for Peace and Freedom" (Rassemblement pour Paix et Liberte), a communist group, although not professedly so. His Eminence Achille Cardinal Lienart, Archbishop of Lille, has warned priests and faithful against membership in that organization. [The "Rally for Peace and Freedom" is not to be confused with the recently founded "Democratic Uunion for Peace and Freedom" (Union Democratique pour la Paix et la Liberte), in which socialist, Radical, Christian Democrat and moderate leaders have joined together specifically to combat communist propaganda.]

Abbe Boulier has taken part in several international congresses attended by left-wing intellectuals, particularly the Congress that took place in Fall, 1948, at Wroclaw (Breslau), Poland, where he delivered a speech described as "an apologia for communism and an open exhortation to Christians to collaborate with bolshevism whereever it is in power."

Highly reliable reports from Poland are most outspoken in denouncing Abbe Boulier's role at the Wroclaw congress. These reports state that he "made no mention of what in communism is atheistic, inhuman and contrary to Christianity and God," that he gave "Soviet Russia and the com-

munist world revolution a-priori absolution for the crimes of the future 'expansion,'" that he "defined the spiritual attitude of the West as a 'general conspiracy against truth,'" and that his "pro-communist harangue profoundly disgusted Polish Catholics."

The activities of the "Union of Progressive Christians," of which Abbe Boulier is a leading member, have recently elicited a warning by Osservatore Romano, which pointed out that the principles and tendencies manifested by promoters of such movements and their alliance with atheistic materialism are not conformable with Catholic doctrine and the teachings of the Holy See.

A Model for Imitation

THE following letter is self-explanatory. It went to friends of the students up and down the Eastern Seaboard. The effects of such activity on a nationwide scale are fairly incalculable:

St. Mary's Seminary
North Paca Street
Baltimore 1, Maryland

Dear Friend,

We would like to call your attention to an article which appeared in the Saturday Evening Post for October 16, entitled "Too Many People," by Martin Ebon. In effect, the article seems to be an attempt to support, with what the author thinks cogent facts, planned-parenthood groups and their campaign for Governmental control of the birth rate. The principles of such groups are basically at variance with Catholic moral standards.

INSTRUCTIONS
FOR
NON-CATHOLICS
BEFORE
MARRIAGE

by The Reverend
ANTHONY L. OSTHEIMER

With Foreword by His Eminence
CARDINAL DOUGHERTY

An extraordinary little book, especially prepared for the difficult task of instructing Non-Catholics before marriage.

Highly recommended by reviewers in every leading Catholic publication, and used by thousands of priests throughout the English-speaking world.

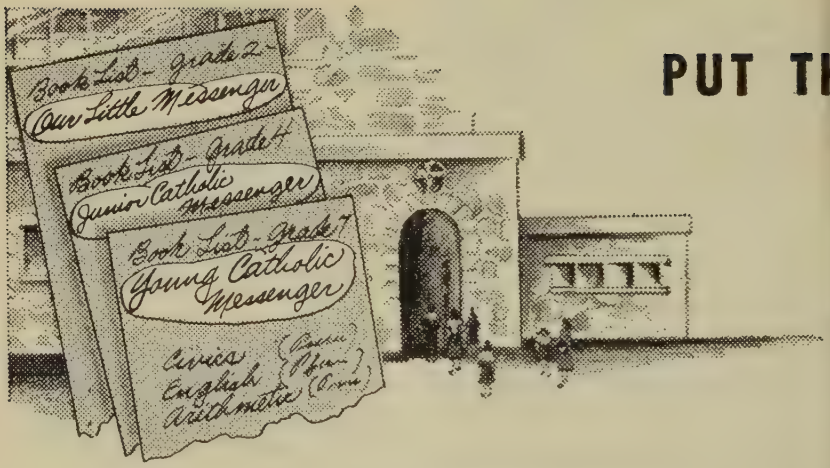
Explains the Catholic Church and its teaching in an interesting and friendly manner. A very useful book for converts . . . to fill in the regular Catechism instructions. Pocket-size (4 x 6 inches). This small format, however, is no indication of the vast amount of information its 232 pages contain.

75c a copy
Five Copies $3.25

Obtainable at any bookstore or from

THE
DOLPHIN PRESS

111 East Chestnut St.
LANCASTER, PENNSYLVANIA



PUT TH

VITAL aids in the religious instruction of Cathol children not attending Catholic school, the *Confr ternity* MESSENGERS offer a complete and systemat course in religious instruction week by week during the school yea

Based on the Baltimore Catechism and containing t Catechism questions, this material is presented in an attracti style best calculated to catch and hold the interest of Cathol pupils who attend public schools.

In addition to the *Confraternity Editions* of the YOUN CATHOLIC MESSENGER for upper elementary grades, the JUNIC CATHOLIC MESSENGER for intermediate grades, and OUR LITTL MESSENGER for primary grades, there are numerous other Pflau

● **The Messenger workbooks are ideal for religious vacation school**

124 E. THIRD STREET,

Thinking of Next Year?

NFRATERNITY MESSENGERS

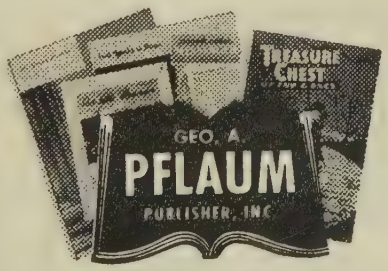
N YOUR BOOK LIST

FOR NEXT FALL

ning aids that can be of great value in your parish school and our catechetical program.

These range from the *School Editions* of the MESSENGERS Catholic children attending Catholic schools to TREASURE CHEST, approved-type picture-story magazine, the eight new WORKS IN RELIGION, OUR LADY OF FATIMA booklet and wall chart, the manuals THE TEACHING OF CURRENT AFFAIRS and GOOD IZENS (for Civic Clubs).

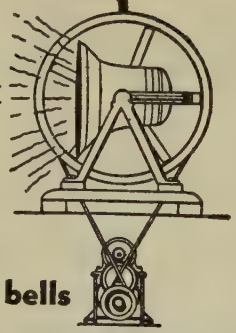
Perhaps you have not experienced the advantages of the SENGER publications. We shall be glad to send you full informa- on request . . . In any t, it is not too soon to begin ring now of their inclusion ext year's book list.



hem!

AYTON 2, OHIO

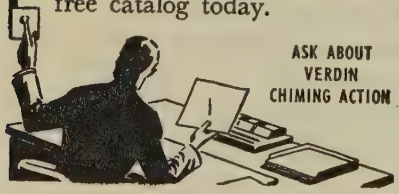
THE QUICK EASY WAY to ring church bells



PUSH A BUTTON

Ring bells the easy, Verdin push-button way. Saves time ...labor...steps. Push-buttons located anywhere desired. 800 churches...30 cathedrals use Verdin Electric Bell Ringers.

Verdin rings Angelus automatically 3 times daily. Present bells can be used. Cost is reasonable. Send for free catalog today.



VERDIN ELECTRIC BELL RINGERS

THE I. T. VERDIN MCH. CO.
548 DANDRIDGE ST CINTI. 10, O.

TOWER CLOCKS
REPAIRED - MODERNIZED

Currente Calamo

We are amazed to find such an article appearing in a national publication with the dignity and prestige of the Post, especially since it advocates procedure offensive and obnoxious not only to Christians, but to any decent American. We as Catholics object most vehemently to this article because it is based upon error, supposition, and unwarranted generalization. In a word, it is vicious and dangerous to the common welfare of mankind.

It is our hope that you will not permit this situation to pass unnoticed. There is definitely another side to the problem—other solutions, less radical and more in keeping with the dignity of man, —and there are many competent Catholic authorities who could present our side.

We ask your help. Write to the editors of the Saturday Evening Post, stating:

1. that the article was objectionable, and

2. that it is very desirable that some prominent Catholic be permitted to defend the Christian viewpoint.

The letter need not be long.

Give this letter to a Catholic friend, and pray that Almighty God may bless the very foundation of national life,—the family. Wishing you every blessing, we are

Sincerely yours in Christ,
The Students of St. Mary's

ADDRESS:
Saturday Evening Post
Independence Square
Philadelphia, Pennsylvania

THE HISTORY OF THE PRIMITIVE CHURCH

Jules Lebreton, S.J., and Jacques Zeiller

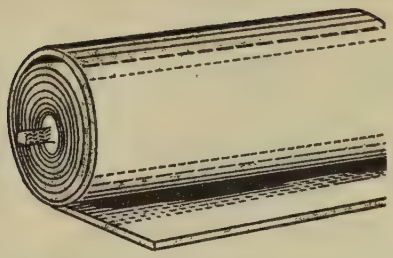
Here are the first two volumes of a massive series designed to cover the entire history of the Catholic Church from its earliest beginnings down to our own time. These two volumes comprise two books in each volume, covering the early days of Christianity up to the Peace of Constantine. Here in 1,300 pages is information based on the most recent researches in ecclesiastical history during recent years. All the work is based upon a critical knowledge of earlier works, or where these are not available, on original sources. Complete references, bibliographies, indexes and footnotes make this set indispensable for students who require certain knowledge drawn from the best sources; for general readers desirous of enlightenment; and lastly for the workers of all kinds who, before specializing in the study of one subject, desire to set it in the framework of general history. The authors of these two volumes, Jules Lebreton, S.J. and Jacques Zeiller, are men who have specialized in their respective fields concerning the period of early Christianity; their experience and knowledge ensures the highest scientific value.

$16.50 per set

at all bookstores

THE MACMILLAN COMPANY

60 Fifth Avenue **New York 11, N. Y.**



Nothing to Lose—— Everything to gain——

That's the advantage you enjoy in comparing with your present candles, the full size sample of

ROOT
ROLLED
CANDLES

we send you free, upon request. Here are the four advantages others have discovered in making this side-by-side test. The Root Rolled Candle (51% and 60% beeswax) burns at least 15% longer . . . burns cleaner . . . keeps standing straighter even amid many other lighted candles . . . and burns with a more pleasing, absolutely non-irritating aroma. Send for a free sample today.

Workers in Beeswax for over 75 years

The A. I. ROOT CO.
Medina, O.

The A. I. ROOT CO, of Texas
San Antonio, Texas

The A. I. ROOT CO., of Iowa
Council Bluffs, Iowa

Correspondence

On Thomas Merton

Editor:

IS it too late to get a word in edgewise on Thomas Merton's **The Seven Storey Mountain?**

The author is but two months older than I. He preceded me in the English Department at Columbia University Extension and Graduate Schools by a couple of years, and, of course, mentions Franciscan Friars whose acquaintance I have enjoyed at some time or other.

Among all the criticisms made of **The Seven Storey Mountain,** I feel the only one that carries any justification is that which deplores the author's insistence upon the supremacy of the contemplative way of life. It is true that he points out the purposes of the various religious orders and states in as many words that each is an admirable way of fulfilling the Will of God. Yet his own preoccupation with the life of monastic contemplation and his own attraction for that way of life gives it a greater importance in his own eyes than those of us would give it who have chosen to fulfill God's Will in other ways.

I regret that with **The Seven Storey Mountain** Frater Louis (Thomas Merton) has shot his bolt, so to speak, as far as wide reader appeal is concerned. His position will not permit him to write the novel that would become the best seller. Whatever he publishes now must of its very nature be restricted to contemplative essays—and the world at large will not read those. Yet, undoubtedly,

BLUEPRINT FOR A

CATHOLIC UNIVERSITY

BY LEO R. WARD

Congregation of Holy Cross

What should be the aim of a university and what may be considered its accidental products? Ought it to cultivate learning and virtue? Must it seek to train the whole man? What is the proper place of research and graduate studies in a university?

Every competent student of higher learning in America concludes that in our universities something is radically amiss. We shall be set on the right road only by satisfactory answers to the questions just propounded. Such answers are offered in the present volume.

Furthermore, what is the difference between a university and a Catholic university? In the latter what must be the integrating principle? What qualifications should be required of the students, the teachers, and the head of the administration? These questions are discussed in Blueprint for a Catholic University, written by an experienced Catholic university professor.

410 pages, $5.00

At your bookstore or from the

B. HERDER BOOK COMPANY

15 & 17 So. Broadway **St. Louis 2, Mo.**

Does the postman bring YOU a dividend check each month?

You can receive regular monthly income from invested savings. Current returns up to 5½% are available from investment companies which operate under federal regulation.

Write or telephone for free information.

J. WILBUR CHAPMAN
AND COMPANY
NEW MOORE BUILDING
SAN ANTONIO, TEXAS

THE SCHOOL OF SAINT PHILIP NERI
(FOR DELAYED VOCATIONS)
BOSTON 16, MASSACHUSETTS
Preparatory for the Roman Catholic Priesthood For ALL Dioceses and Religious Communities

Accelerated Latin, Greek and other cultural courses for aspirants with at least three years of high school training whose formal preparation for the Priesthood is wanting or should be supplemented.

Conducted and Taught by Jesuit Priests

For catalog address
The Rev. Director, 126 Newbury St., Boston 16, Massachusetts

the author has served God's purpose admirably. He has written a book of devotion and of apologetics that must sound a message in the ears of every reader, lay as well as cleric. I should really like to know what the reaction of the book is among the Columbia professors and student body.

In passing, may I suggest that the present book, besides being a modern **Confessions of St. Augustine,** as stated by Monsignor Sheen, is likewise a modern **Hound of Heaven**—the story of the way God's grace pursues His elect. I feel Merton has done us all—the Church at large, the clergy in general, and the religious orders in particular—a great service in taking the mystery out of the monastic life, in humanizing and naturalizing, so to speak, the most fundamental urge of the human being—dependence upon the Will of God.

Sincerely,
Luke M. Ciampi, O.F.M.

The Thomas Bill

Editor:

THE Thomas Aid to Education Bill should be defeated because it is unfair, is in violation of constitutional principles, and discriminates against an important section of the American population.

The proposal to count all the nation's school children as a basis for alloting aid to only a part of them seems to offend even against fundamental honesty.

The money, which the bill proposes to allot in this way, would be taken from taxes in payment of which those families fully participate against which such unfair dis-

crimination would be committed. The American ideal has been against taxation without representation from the beginning. But taxation without regard to just distribution again to the taxpayers should be seen quite clearly to be even more in violation of that ideal.

The Catholic people of the United States and others have, almost without complaint and for generations, born their equal burden of citizenship without at the same time enjoying a share in the public support of education. That we insist on maintaining our own parochial schools is with us a duty of religion, and therefore a right guaranteed in principle by the Constitution, and recognized in particular by Supreme Court decisions. That we have long refrained from complaint does not indicate that we approve of the situation in which we find ourselves relative to this matter. Our silence is only evidence that we are a peace-loving and patriotic people, willing to see others enjoy important benefits even though at much cost to ourselves.

The nation owes our parochial schools and the people who support them a debt at least of respect and gratitude for their very considerable contribution to the cause of public education. There is a point beyond which that simple decency, which we like to think is our peculiar national heritage, should not permit our law makers to transgress.

The contention that any government aid to the children of Catholic and Lutheran families, and

FOR THE CLERGY

TROUSERS

MADE TO MEASURE

Black Gabardine	**$ 6.75 pair**	***Cloth Sample on Request***
Black Tropicals	**7.50 pair**	Mailed Postpaid Anywhere in United States or Possessions
Black Unfinished Worsted	**8.50 pair**	
Black Serge	**11.50 pair**	
Black Herringbone	**11.50 pair**	

MESIROV TROUSERS

SINCE 1903

240 Market St. Dept. C-1 Philadelphia 6, Pa.

others who have their own schools, effects union of Church and State, is sheer bigotry. It would be as logical to hold that government aid to the children of those whose religious view permits them to separate religious and secular education, favors their particular faiths, and in so far should be considered a uniting of their churches and the State. It cannot be denied that the situation does most certainly favor them.

Anyhow, such matters should be left in the hands of local government, which, being nearer the individual, is better able to reflect his will and procure his good. There seems to be an increasing tendency toward centering all control in the Federal Government. We are so mightely opposed to totalitarianism in other governments. Let us keep it out of our own.

Sincerely in Our Lord,
T. V. Fettig
St. Peter's Church
La Porte, Indiana

'The Road To Damascus'

Editor:

A CAMPAIGN has been launched to double the annual total of converts in the United States. To assist priests in increasing their annual total of converts, Father John A. O'Brien is bringing out a symposium, **The Road To Damascus**, which is scheduled to issue from the presses of Doubleday and Company the first of June. The symposium features the story of the conversions of fifteen authors noted for their capacity of analysis, clarity, and felicity of expression.

The idea was to secure an in-

A vacation and health resort for priests and laity.

OPEN ALL YEAR

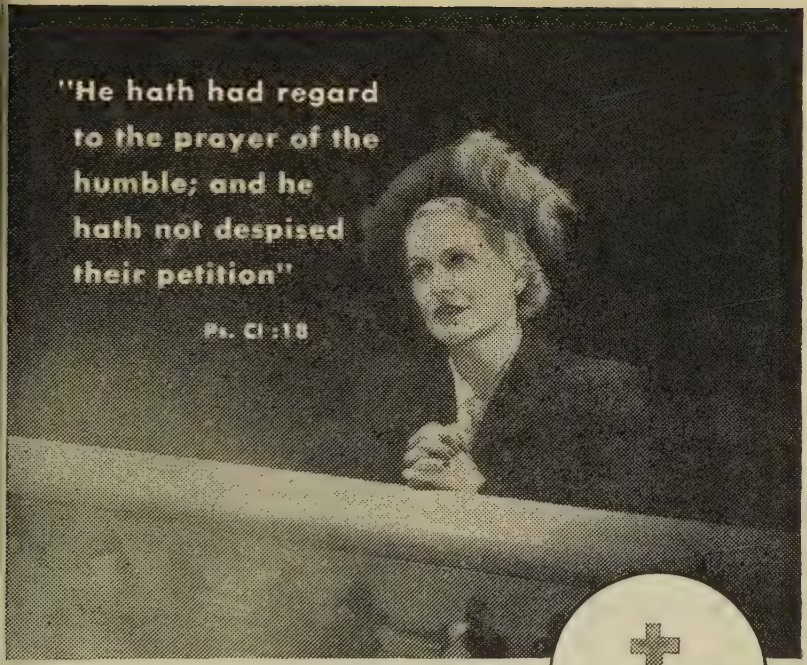
Unbelievably Low Rates!

A mountain resort overlooking Chattanooga — fresh, healthful atmosphere; tranquil, scenic beauty; recreational opportunities; large chapel to accommodate any number of priests; good food; therapeutic baths and excellent physiotherapy department—30 minute bus service to city.

Send for interesting illustrated folder—free!

Alexian Brothers Mountain Resort

Signal Mountain, Tennessee



During the war years when thousands remained after Mass to pray before the Altar and to light special 7-Day Vigil Lights before the Blessed Sacrament or some favored shrine, the deep-felt desire of the faithful for a special act of sacrifice and a personal offering of public devotion was clearly revealed.

In making similar acts of petition or thanksgiving, YOUR parishioners appreciate the convenience and informality of the ever-ready Vigil Light. It can be turned to at any time of the day or evening—either before or after Mass, or on passing visits to the church.

More—the Light, which is an unquestioned inducement to prayer and devotion, serves the purpose of providing funds for the church. It frees the pastor from the unwelcome and onerous obligation of always "talking money," and enables him to devote his limited time at Masses to exhortation and instruction.

*Vigil Light is the original votive light—it is the registered trade name of a light made only by Will & Baumer.

WILL & BAUMER Candle Co., Inc.

Established 1855 Syracuse, N. Y.

Pioneer Church Candle Manufacturers of America

New York	Boston	Chicago	Los Angeles	Montreal
15 E. 32nd St.	71 Broad St.	162 N. Franklin St.	952-4 S. Flower St.	422 Notre Dame St., E.

For Church and Home Use

Candlestick, one-piece,
height 6 in., per pair, $3.50
Crucifix, height 8¼ in., each $4.00
Brass-plated and Lacquered or
Nickel Plated

KOLEY PLATING CO.

Manufacturing and Plating
2951 Harney St. Omaha 2, Nebr.
Diocesan approval for repairing and
replating of consecrated vessels.

Menace to Youth
Challenge to Parents

COMICS

by Sister Mary Clare, S.N.D.

Each week over 13,000,000 comic books are bought and read in the United States—by children! The author brings to light some surprising facts about the damage these lurid pulps cause to youthful minds. This timely 40-page booklet also includes a plan and appeal for proper guidance through parents and teachers to offset future damage to the younger generation.

Per Copy 15c Postpaid

5 or more, 10c each, postpaid
$7.00 per 100, plus postage

Our Sunday Visitor
HUNTINGTON, IND.

sight into the credentials and considerations which move men and women of intellectual discernment to embrace the Catholic faith. It was felt that such a book would be enormously helpful to pastors engaged in the instruction of inquirers. By passing such a book on to people interested in the study of the credentials and teachings of the Catholic faith, pastors will be able to show how other gifted minds reacted to these same truths and left the moorings of their past to enter the bark of Peter.

From England come contributions from such distinguished writers as Evelyn Waugh, Rosalind Murray (Mrs. Arnold Toynbee), Owen Francis Dudley, Sheila Kaye-Smith and Douglas Hyde. Canada is represented by Professor George B. Harrison, head of the Department of English Literature at Queens College, Kingston, Ontario. Prof. Harrison is one of the greatest living authorities on the Elizabethan period in English Literature and has written several outstanding works on Shakespeare.

Chosen from among the converts in the United States are Fulton Oursler, Theodore Maynard, Frances Parkinson Keyes, Ross J. S. Hoffman, Gretta Palmer, Willis D. Nutting, Hon. Robert H. Wagner, M. Raphael Simon and Clare Boothe Luce. Senator Wagner was included because he has authored so much social legislation and has influenced so deeply the social and economic thinking of our day. Never before was such a galaxy of living authors—all converts to the faith—assembled in one book. While they show that pilgrims enter the Church through many gates, their stories likewise indi-

cate that there are two main gates through which the majority pass.

The stories are superbly written, abound in drama and human interest, and will furnish an admirable supplement to the doctrinal exposition in a convert class. The symposium is a cooperative undertaking and represents a labor of love on the part of the editor and the contributors, all contributing their services gratis in the effort to assist pastors in doubling and even tripling the annual total of converts.

The Road to Damascus may be obtained after June first from book stores or directly from Doubleday & Company, 14 W. 49th Street, New York 20, N. Y. at $2.50.

Sincerely yours,
A. C. E.
Chicago, Illinois

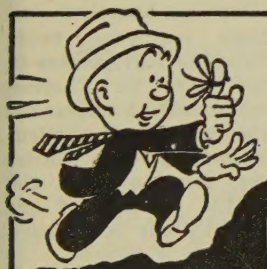
'Interracial Justice'

Editor:

WITH reference to the item on "Interracial Monasticism," **The Priest**, April, 1949, p. 270—and the article "Dear Father—," same issue, pp. 290 ff.:

Included in the monastic family of St. John's Abbey at Collegeville, Minnesota, are eleven Negroes (three of them ordained priests), two Jews, and one Japanese. Two Chinese Benedictines, moreover, are completing their studies at the Abbey.

And the beginnings of a new interracial foundation, established from St. John's, are taking shape in Kentucky, consisting at present of two white and two Negro monks. In the boarding school



A Complete
SET OF C. I. S.
PAMPHLETS, FOLDERS,
ETC., $8.50 POST PAID.

- ATTRACTIVE
- ECONOMICAL
- TIMELY
- TO THE POINT
- THOUGHT-PROVOKING

CATHOLIC INFORMATION SOCIETY

214 WEST 31st STREET New York 1, N. Y.
(Opposite Penn. Terminal)

ADVERTISERS' INDEX

Alexian Bros. Rest Resort 476

Catholic Information Society 479
Chapman, J. Wilbur & Co. 474

Dolphin Press, The 467

Eilerman & Sons, Inc. 401

Family Digest, The ..... Second Cover
Fribourg, University of 412

Hegarty, Andrew J. Co. 414
Herder, B. Book Company 473

Information Magazine 466

Johnson, H. J. 403

Koley Plating Company 478

Lawson Associates, Inc. 440-441

Mack-Miller Candle Co., Inc. 465
Macmillan Company, The 471
Mesirov Trousers 475

National Cath. Builders Convention and Exposition 413
Newman Press, The 410
New York Bay Industries Co. 466

Our Sunday Visitor, 3rd & back covers 478

Parsons and Parsons Co. 464
Pflaum, Geo. A., Inc. 468-469

Root, A. I. Company 472

Sacred Heart Retreat House 411
St. Anthony Guild 464
St. Joseph's of Indiana 413
St. Philip Neri, School of 474
Sexton, John E. Company 402
Sheed & Ward, Inc. 408-409
Sudbury Brass Goods Co. 406

Verdin Machine Co. 470
Visual Coin Counter 406

Weston College Press 407
Wick's Organ Company 405
Will & Baumer Candle Co. 477

Correspondence

(both college and high school) conducted by St. John's Negroes have been welcome and in attendance for over 25 years. In the neighboring College of St. Benedict for girls, at St. Joseph, Minnesota, conducted by the Benedictine Sisters, a Negro girl was all-college president three years ago.

This is being written, not in any spirit of boasting—for one doesn't boast of elementary justice—but to let some of our Negro friends know that the racial problem is not perhaps as "hopeless" nationally as it may seem to them from their local viewpoints.

Sincerely,
Monk of St. John's
Collegeville
Minnesota

Editor:

PLEASE accept my heartiest congratulations on your noble work and Christlike fearlessness in printing the letter by Theresa Caver in your excellent magazine. The Josephite Fathers are particularly encouraged by such Christian endeavor, for too often the hindrance in the advance of our work is placed by our ecclesiastical brethren.

Your print of "Dear Father" should go a long way in bringing greater courage to those laboring for the Negro and should arouse those who hinder the work more because they fear smaller collections than the wrath of the prejudiced.

God love you and continue you in blessings and graces for your work.

Fraternally,
Joseph G. Turner, S.S.J.
Reserve, Louisiana

SURPLUS BOOK BARGAIN!

All Modern Reading

We have several large cartons of "over-run" copies from booklet press runs. All copies are in first class condition and worth double the special low price we're asking . . .

Freedom and Peace by Msgr. Fulton J. Sheen
Our ambitions and duties as Catholics in a pagan world. (25c)

Catechism Dealing with Lewd Literature by Bishop J. F. Noll, D.D.
How to fight indecent literature and radio programs. (10c)

Novena to St. Jude compiled by Rev. Lawrence P. Gatti
For private and public devotions. With biographical sketch. (15c)

A Christian Layman Affirms His Faith by Wm. Ashley Anderson
He illustrates his reasoning with interesting parallels. (20c)

Mexican "M's" by Rev. Jeremiah P. Gleeson
Mexico's—Meddling, Mestizos, Masonry, Money, Manners, etc. (15c)

Mrs. Eddy and Bob Ingersoll by Rev. C. van der Donckt
Christian Science tested under the microscope of truth. (25c)

Christ Losing His World by Lon Francis
The cause and remedy for our nation's religious, moral and spiritual decline. (30c)

Comics by Sister Mary Clare, S.N.D.
The damage they do to young minds and hearts! (15c)

A Life of Our Lady—for children by D. M. Anderson
Read this beautiful story in your catechism instructions' (15c)

All NINE books for only $1.00!

REGULAR RETAIL PRICE — $1.70
SPECIAL CLERGY OFFER

10 Complete Sets ..... $ 9.00
25 Complete Sets $21.50

Order today from

OUR SUNDAY VISITOR

HUNTINGTON, INDIANA

BOOST BOOK SALE PROFITS

by displaying an attractive, well stocked

NEW PAMPHLET RACK

Distribute good family literature while your church treasury profits

ONLY **$17.50** COMPLETE

Completely stocked with fast moving, appealing booklets and pamphlets. Small shipping charge extra

This handy rack, filled with timely, attractively-covered booklets and pamphlets, is bound to make friends stop, look and BUY! An ideal way to promote wholesome, interesting Catholic reading by making good family type literature available in your church vestibule, school, cafeteria, recreation center or auditorium.

THE RACK ITSELF

is made of durable black enameled metal, with adjustable width pockets and holds dozens of booklets. Coin box at bottom with place for lock. Strong easel stand in back for table use or heavy chain for hanging on pillar or wall. Measures 47" high and 22" wide overall.

Rack alone without pamphlets $12.50 each, plus small shipping cost.

OUR SUNDAY VISITOR

HUNTINGTON, INDIANA